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CODEX RESCRIPTUS DUBLINENSIS

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ST MATTHEW'S GOSPEL (Z)

FRAGMENTS OF THE BOOK OF ISAIAH.

FRAGMENT OF THE CODEX PALATINUS.

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Bible

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*PAR PALIMPSESTORUM DUBLINENSIIUM.*

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THE  
CODEX RESCRIPTUS DUBLINENSIS  
OF  
ST. MATTHEW'S GOSPEL (Z),  
ETC. ETC.

*Recently Published, small 4to, half morocco, 10s. 6d.*

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A COLLATION OF FOUR IMPORTANT MANUSCRIPTS

OF

THE GOSPELS,

(13, PARIS; 69, LEICEST.; 124, VINDOB.; 346, MEDIOL.),

*WITH A VIEW TO PROVE THEIR COMMON ORIGIN, AND TO  
RESTORE THE TEXT OF THEIR ARCHETYPE.*

BY THE LATE

WILLIAM HUGH FERRAR, M.A.,

FELLOW OF TRINITY COLLEGE,  
AND PROFESSOR OF LATIN IN THE UNIVERSITY OF DUBLIN.

*Edited, with Introduction,*

BY

T. K. ABBOTT, M.A.,

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AND PROFESSOR OF BIBLICAL GREEK IN THE UNIVERSITY OF DUBLIN.

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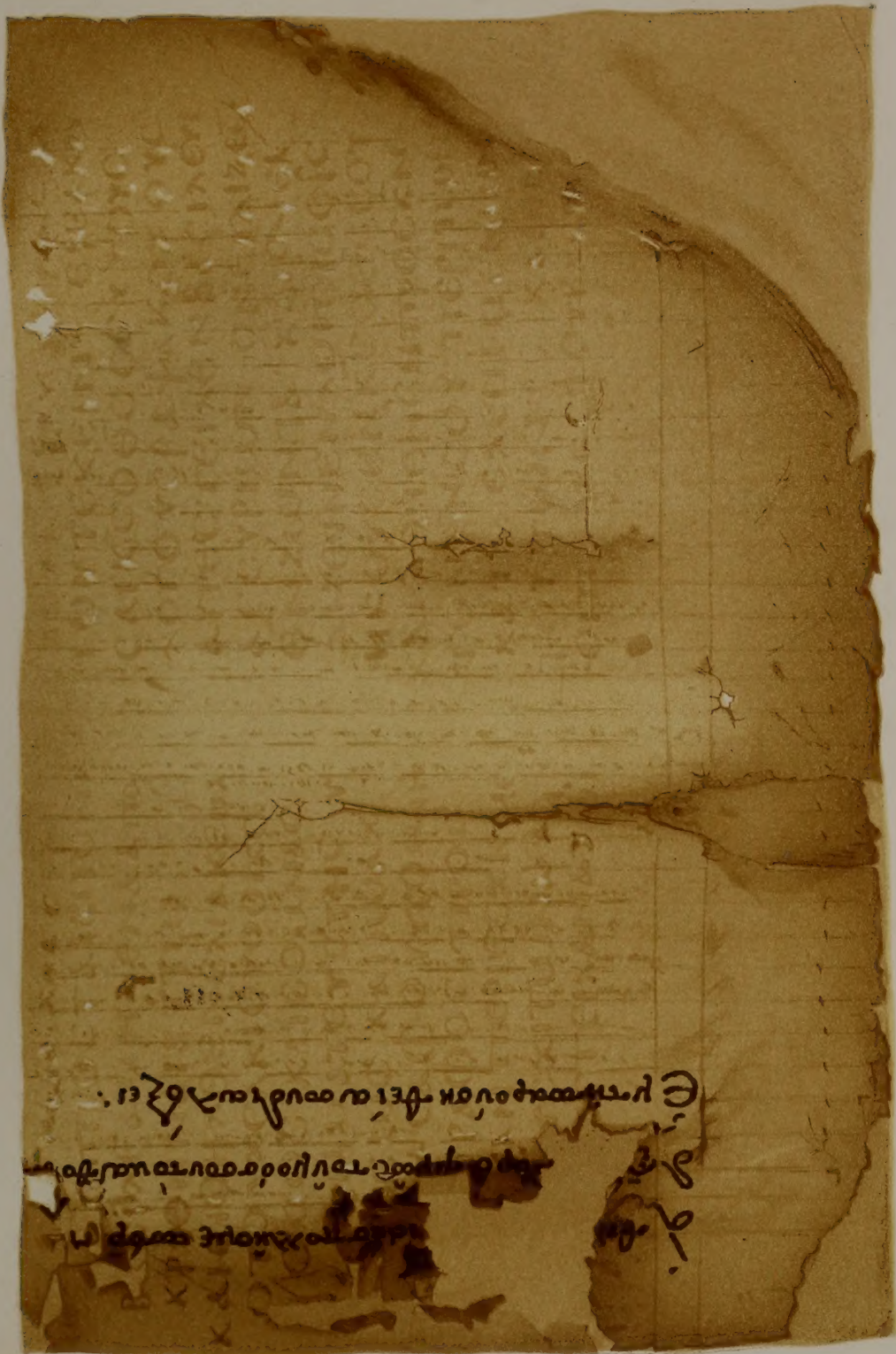
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Δαίμομασ βκ κρο τούμ άσβλ άμ ροη. και  
 πδύτασο ισ βρμόσο μαρεμομένοω. λο γοσ  
 θρασπάς, πρροάυ τούμ κρο οσωρρο  
 θύ βδραμον. και πρροσ ζοχι κω σω. τού  
 περι άκρον άυ τούμ πλνί τοσ. δελιασασαδδ  
 δζζ τώμαύ τού τήν άζ τήμ τούμ μορσομ.  
 μη πωσ τού μορσομόν τού πάθουσ άπω  
 γρεφό μέροσ. οργηοθή καστρού και  
 πρρομοι βπβλ τοι η πληγι τήσ ρόσο ν.  
 ζ και θβαυ τήν βροημοάμην. οπ βάν  
 δωνι. θού άτασθαι τού κρασσάδου τού  
 ιματίον άυ τού πάν τοσ ιαθήσομε.  
 ζ και θρασπάς κρι άυ τούμ βνδύμασασ  
 πλνί τοσ. βύμμοσ τήν ιασην τού κρασ  
 κβδον άυ τού άταμβη. και ραδι  
 σισμον τήσ πηγού τού άιματοσ. γρομδ  
 παραχρήμα ύησ. άυ τούσ βμαμόν  
 πρρομοι τήσ βηλο καρδιασ άιωνι  
 ματα. άνε κρασβη. τιμονι ήτατοσ δύ  
 μαμοσ άσβρομόν βζ ήλθην. άρο δβδ με ρόσ.  
 ζ ή βροιασ τήν ρόσομ θρασν πρραμ ύπο  
 σρέφ κη βπεμ βρρομοάμην. πρροσάδου  
 αι άυ τού τήν γήμ βωηρροσάδαι ροίωσ.  
 η ήν τούμ μαμόζζ ποίασ. οδδ οσά γαθοσ.

a Χ ΤΤΕΡΙΤΟΝΙΕΝΟΜΕΝΟΥ ΡΙΜΑΤΟΣ ΤΤΡ  
 ΙΩΑΝΝΗΝ  
 b ΩΝ ΔΕΚΑ ΤΤΑΡΘΕΝΩΝ  
 c ΔΡΗΝΣΙΣ ΤΤΕΤΡΟΥ





ρακλῆσεωσ·  
 Ὡ ΤΗΣ ΜΕΓΑΛΟΥ  
 ΧΙΔ Τῶ ΝΕΠΙ ΒΑΛ  
 ΛΟΜΕΝΩΝ· Η ΚΟΥ  
 ΣΑ Η ΚΗΡΥΓΜΑ·



Bible  
Cod. B  
A

*PAR PALIMPSESTORUM DUBLINENSIIUM.*

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THE  
CODEX RESCRIPTUS DUBLINENSIS

OF

ST. MATTHEW'S GOSPEL (Z).

FIRST PUBLISHED BY DR. BARRETT IN 1801.

*A NEW EDITION, REVISED AND AUGMENTED.*

ALSO,

FRAGMENTS OF THE BOOK OF ISAIAH,  
IN THE LXX. VERSION,

*FROM AN ANCIENT PALIMPSEST, NOW FIRST PUBLISHED.*

TOGETHER WITH A NEWLY DISCOVERED

FRAGMENT OF THE CODEX PALATINUS.

*Done*  
*1880*  
BY  
T. K. ABBOTT, B. D.,

FELLOW OF TRINITY COLLEGE, AND PROFESSOR OF BIBLICAL GREEK IN THE UNIVERSITY OF DUBLIN.



With two Plates of Facsimiles.

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## INTRODUCTION.

THE present volume contains the text of two codices preserved in the Library of Trinity College, Dublin. One of these has long been known to Biblical students as the very valuable Codex Z of St. Matthew's Gospel, or the Codex Rescriptus Dublinensis, originally published by Dr. Barrett in 1801. The other, containing fragments of Isaiah, is now published for the first time.

1. Both these codices are palimpsest. It is well known that when the supply of papyrus ceased, especially after the Mohammedan conquest of Egypt, it became not uncommon to use parchment which had already been written on, the original writing, if not sufficiently faded, being sponged or scraped out. MSS. thus written are known as palimpsests, or codices rescripti. When the original ink had a metallic basis it could not be erased by mere sponging; and, even after scraping, some traces generally remained, so that with some pains the writing can still be made out. Sometimes, however, it is necessary to use chemical applications, in order to render the old letters visible. Some of our most valuable MSS. are of this character, notably that known as C, called also the Codex Ephremi Syri, from the author whose works are written over. One of the earliest of such palimpsests published was the codex now in question, Z, of which a new edition is here offered.

2. The volume in which it is found is a small quarto,  $8\frac{1}{4}$  inches by 6. It consists in its present state of 110 folios, arranged in quaternions, or groups of four sheets; some of these, however, being imperfect, and some dislocated. The first twelve quaternions are lost, as appears by the first folio being marked IIΓ (not IB, as Barrett inadvertently states). It is also imperfect at the end. The later writing consists of portions of several works of ecclesiastical writers, including extracts from SS. Basil, Chrysostom, Anastasius, Epiphanius, and Theodorus Abucara. An extract from

Palim-  
psests.

Description  
of the MS.  
volume  
containing  
the Codex  
Dublin.

Epiphanius relating to the genealogy of our Lord, and previously unpublished, was printed in Dr. Barrett's *Prolegomena*, p. 46.

Of these 110 leaves, 69 are palimpsest, made up of fragments of three different books. 29 leaves contain portions of orations of Gregory Nazianzen. The writing of these so closely resembles the specimen given by Montfaucon of a Parisian codex of the same author of the 9th century, in the form of the letters, the length of the lines, and the double columns, that, except for the embellished initial letters of that codex, they might be taken for parts of the same copy. That codex, indeed, is described by Montfaucon as distinguished by its beauty and magnificence; whereas ours has no elegance or magnificence whatever. It is, moreover, much mutilated. A specimen of the writing is given in the second plate of facsimiles.

Eight leaves contain the fragments of Isaiah, and thirty-two the fragments of St. Matthew's Gospel.

Present  
state of the  
Codex  
Dublin.

3. These fragments form the Codex of St. Matthew's Gospel, known to critics as Z. This consisted originally of about 120 folios, or 60 sheets, arranged in 15 quaternions. Of these only 32 folios remain, namely 14 sheets and 4 single leaves. Generally only one sheet of a quaternion is preserved. The original measure of the folios was at least  $10\frac{1}{2}$  by 8 inches, of which the writing occupied about 6 by  $5\frac{1}{2}$ . Each page contains 20 or 23 lines; and each line about 18 letters.

The vellum (which is in some parts much discoloured) appears to have been originally of a purplish colour. It is rather thin, and the writing instrument pressed so deeply, that in some places the writing on one side of the leaf shows through on the other. This is the case in the page of which a facsimile is given, some of the letters seen through being quite as plain as the letters on the page itself. Many pages, also, are full of holes, which generally follow the lines of the letters, as if the writing instrument had cut into the vellum. In some instances the colour of the ink is quite gone, and it is only by the depression in the vellum that the letters can be read. In others the letters are comparatively plain, and even appear as if they had at one time been retouched, prior, of course, to the later writing. Hence Dr. Barrett thought it probable that the older writing may not have been erased, but have faded from age when the vellum was taken for the purpose of rewriting. It is certainly worthy of notice that the ninth century fragments used in the same volume are in some places full of colour; and it can hardly be supposed that a scribe who was satisfied to write over these as they now appear would have laboriously erased the other writing, which was three or four centuries older.

4. In preparing the old vellum for his purpose, the later scribe has, as we have seen, reduced the dimensions of the sheet considerably. Occasion-

ally he has cut a folio down the middle, and then has of necessity folded the sheet in a new place about two or three inches from the former fold. In this case the new fold runs down the old writing about  $1\frac{1}{2}$  inch from the edge, so that the writing is to be sought partly on one page and partly on another. For example, the folios corresponding to Tab. 25, 26, 27, 28 of this edition formed one sheet, the original fold of which runs down the folio numbered 22 in the present state of the volume, while the present fold passes down three or four letters from the right edge of Tab. 26. Thus the present folio 22 has on one side

<i>a</i>	<i>b</i>
ΠΟΥ	ΔΙΑΔΕ
ΕΛΕ	ΤΟΥΤΥΝ

and on the other side,

<i>b</i>	<i>a</i>
ΧΝΙΘΗ	ΔΑ
ΘΕΡΑΠΕΤ	ΟΔΕ

and so on.

The remainder of the words in column *a* on both pages have to be sought in folio 19. This was overlooked by Dr. Tregelles, who mistook the ancient fold for a joining in the vellum, where, as he thought, the later scribe had pieced on a new bit to the old.\* He consequently reported as missing all those portions of the MS. which are thus doubled in, concluding that they had been cut off by the binder since Barrett examined it. For the same reason he queries in his Greek Test. the (genuine) reading  $\delta\tau\iota$  in vi. 2, indicating that he had been unable to verify it. The folios which are thus folded are those corresponding to Barrett's plates IX, X; XXV, XXVI; XXXIX, XL. These are the only leaves which can possibly preserve their original width; but of course the second leaf of each sheet has suffered proportionately, viz. those containing XV, XVI; XXVII, XXVIII; and XLV, XLVI.

5. Dr. Tregelles (*l.c.*) has given a sad account of the way in which the codex had been treated in the process of re-binding subsequently to Dr. Barrett's time. "The binder simply seems to have known of the Greek book in the cursive letters, which are all black and plain to the eye. And so the pages have been unmercifully *strengthened* in parts, by pasting paper or vellum over the margins, leaving indeed the cursive writing untouched, but burying the uncial letters, of so much greater value." This is unfortunately true. "Also in places there were fragments all rough at the edges of the leaves, and these have been cut away so as to make all smooth and

Dr. Tregelles' account of the Codex.

\* "Account of the Printed Text of the Greek Testament," p. 167.

neat ; and thus many words and parts of words read by Dr. Barrett are now gone irrecoverably." This also is true. Dr. Tregelles adds:—"And besides, the binder seems to have taken the traces of the ancient writing for *dirt marks*, and thus they have been in parts industriously obliterated ; and in those places in which the writing instrument of the ancient copyist had deeply furrowed the vellum, a new surface of *size* (or something of the kind) had been superadded." On this I can give no opinion.

Character  
of the  
writing.  
Form of  
the letters.

6. The letters are of the form known as round and square uncials, beautifully formed, as the reader may judge from the facsimile. Indeed, it yields to none in the beauty of the writing. In general, the breadth of the letter is not less than the height, except in the case of **A**, **I**, **Ξ** and **P**. This is true even of **Φ** and **Ψ**. **K** and **Ω** are more wide than high. Even where, from pressure of space, the letters are made small, the regularity of form is not departed from. **O**, **Θ**, **Ε**, and **C** retain their circular form without such compression as in one or two instances in our MS. of Isaiah in this volume, and frequently in later codices. Tischendorf notes the same regularity in the Vatican MS., and in some others. The very small letters of the sections are given with the same exactness, and only differ in size from those in the text (with the exception of **Λ**, the thick stroke of which bends in a little).

No letters (not initial) rise above or fall below the general level except **P**, **Φ**, and **Ψ**. Sometimes, however, at the end of a line, where there is little space, two or three letters are made small, and then more room is gained by **T** retaining its usual height. In such cases, also, **T** sometimes descends below the line. I can hardly, however, trace any lines ruled by the ancient scribe ; those ruled by the later are obvious enough. There is no attempt at running the letters into one another, nor does the same upright stroke ever do duty as part of two letters, as in the Sinaitic and Vatican MSS., in which **N**, **H**, **M**, are sometimes thus joined. The final stroke of **A**, **Δ**, and **Λ** is, however, often prolonged with a sweep, so as to touch the succeeding letter. It will be seen from the facsimile that these three letters are formed with somewhat less stiffness than the engraver's. The down stroke of **A** often curves and thins off slightly at the bottom (not before giving off the sloping line) sometimes more and sometimes less, and is prolonged horizontally to the right, still not extending below the cross line. (This variety is imitated on Tab. 50, line 2 ; Tab. 55, line 1.) It is often, however, quite straight, having a right angle at the bottom, as in the form here printed. I do not know any other example of this form.

**Δ** is of a rather unusual form. In the Alex. and other codices the right-hand line has a small projection at the top to the right hand : in our codex it turns round to the left, and is neatly curved, ending in a knob. The same form occurs in the Isaiah Codex. **X** terminates at the top in



similar curls: at the bottom it usually ends abruptly: sometimes, however, with a curve, and sometimes at the left with a free long stroke (see *Tabb.* 35, 36).

In  $\mathbf{U}$  the vertical strokes are perfectly straight and of uniform thickness, and do not extend below the cross line, which is very fine, and consists of three distinct portions, often more curved than the engraver's. In forming this letter the writing instrument was twice (at least) removed from the vellum, the vertical lines being obviously drawn first. The form is rather peculiar, but a similar  $\mathbf{U}$  is found occasionally in the Sinaitic and Vatican Codices, especially in titles. It is also found in the Hyperides papyrus, and in the Borgian Codex of St. John ( $\mathbf{T}$ ) of the fifth century, and it is the constant form in the second codex in the present volume. In these MSS., however, it is not written in the same way as in  $\mathbf{Z}$ , but in a more flowing manner. The lines of  $\mathbf{K}$  are straight, but the right-hand down stroke sometimes widens out from its origin to the bottom.

$\Phi$  is usually rounded, but once has an angular form, as represented on *Tab.* 48. The horns of  $\mathbf{T}$  are not always so round as the engraver has made them, but have an angular bend at the top, and end in a sort of sweep. They appear to have been made each in two distinct strokes, the angular bend being at the point from which the strokes were drawn. Initial  $\mathbf{T}$  has the horns straight; and so also sometimes  $\mathbf{T}$  at the end of a line next a small letter.

There are no points or down strokes at the bottom of  $\Delta$ ; and all vertical strokes, as in  $\mathbf{I}$ ,  $\mathbf{T}$ ,  $\mathbf{\Gamma}$ , are of uniform thickness throughout. The only deviations from absolute simplicity of form are the finish given to the horns of  $\Delta$ ,  $\Lambda$ , and  $\mathbf{X}$ , the thickening of the extremities of  $\mathbf{C}$ ,  $\mathbf{E}$ , and the points at the end of the transverse lines in  $\mathbf{\Gamma}$ ,  $\mathbf{T}$ , and  $\mathbf{\Pi}$  (left side).  $\mathbf{T}$  and  $\mathbf{I}$  frequently have two dots over them. This practice was introduced very early, probably with a view to mark their separate pronunciation. In the case of  $\mathbf{T}$  we sometimes have instead of the dots a curved line like a circumflex (see *Tab.* 46). The only MSS. in which Tischendorf has remarked a line over  $\mathbf{T}$ , instead of two dots, are Codex Ephremi, in which this is the constant usage, and the Sinaitic, in which it occurs occasionally, as it does also in the Cureton palimpsest of the Iliad. It occurs in the Isaiah palimpsest in the present volume.

7. There are no breathings or accents. The only stop used is the simple point in three positions, but apparently without any distinction. A short space is left when a stop is used. Punctuation, &c.

The apostrophe is not used except after  $\mathbf{AAA}'$ —never to separate syllables, as in the Alexandrian.

Quotations from the Old Testament are indicated as in the Vatican and Alexandrian MSS., by a mark like this ; > (see *Tab.* 2).

Abbreviations.

8. The abbreviations are only those used in the most ancient codices: Π̄ΗΡ, Μ̄ΗΡ, Τ̄Σ, Κ̄Σ, Χ̄Σ, Θ̄Σ, ΟΥΝΟΣ, ΑΝΟΣ, Π̄ΝΑ, with their inflections, Δ̄ΑΔ, ῙΗΛ. Several of these words, however, are sometimes written in full, as ΜΗΤΗΡ, ΟΥΡΑΝΟΣ, ΑΝΘΡΩΠΟΣ, ΤΙΟΣ. ΚΑΙ is never abbreviated, as it is in both the Alexandrian and Sinaitic Codices, nor ΤΑΙ, as in the former codex.

The short line representing N at the end of a line is never used except when this is also the end of the word.

Initials.

The initial letters of the smaller divisions or paragraphs are large. This is also the case in the Alexandrian and the Codex Ephremi, but not in the Vatican or Sinaitic, a mark of their greater antiquity. Tischendorf remarks, "Æqualitas inde a quinto sæculo desuefacta." There is often traceable a bent line over these initials. The Sinaitic Codex throws light on the origin of such lines. In that MS. a new line is not begun with a fresh paragraph, but a line is drawn over the first letter of the paragraph, and also at the beginning of the lines. The Vatican has the former of these lines, not the latter. When the commencement of a paragraph was marked by the beginning of a new line, and by a large initial, these lines became superfluous, but were naturally not at once discontinued.

Sections.

9. As regards the other divisions of the text, it has the larger divisions or τίτλοι, the origin of which is unknown. These are perhaps numbered by the first hand; but the titles at the top of the page, of which four are preserved, appear to be by another hand.

The Ammonian sections are also numbered in the margin, but without the Eusebian canons. This is also the case with the Codex Ephremi; but the Sinaitic and Vatican have both the sections and the canons. Tregelles suggests that the canons might have been written in vermilion, and thus been easily sponged out.

The remains of the inscription ΚΑΤΑ ΜΑΘΘΑΙΟΝ are traceable at the bottom of the first of the extant pages. This was, of course, not the first in the original codex; it is probable, therefore, that the words were written by a later hand after the first leaves had been lost.

Clerical errors.

10. The codex is written with tolerable correctness. We find, however, αι for ε in the 2 pers. pl. seven times; ι for ει in nouns in εια, four times; in οφειλω and its derivatives, three times; also in ειδομεν and ειστηκει, three times; ει for ι in dative singular, twice; and in καθισαι, καθιση, and ισθι, three times; in φαρισαιοι, twice; and in δειγματισαι; δωσωσω for δωσουσω (Tab. 58); ε for αι in ενεπαιχθη. We have also Ζεβηδαιον; ψυχρονν for ψυχρον (Tab. 17). There is one instance of accidental omission: χρονον ηκριβωσεν for χρονον ον ηκριβωσεν. These errors are far fewer than occur in the same space in the Vatican or Sinaitic. The latter has in the

same space about ten times, and the former three times as many errors. This, of course, proves nothing as to the critical value of the codex.

11. I have suggested the probability that the titles of the τίτλοι at the top of the page are by a later hand. The difference in writing between these and the text is very striking. Not only do the small O, E, Θ, C, sometimes used in the text, never deviate from the regular round form, but the very small letters of the Ammonian sections preserve the same regularity of form, and are miniature copies of those in the text. On the other hand, these letters in the titles have the compressed narrow shape, although there is no want of space. K is also differently formed, apparently by two strokes, the bottom of the upright being thickened, as if the scribe had made a loop there. Δ also has a different form, and A and P are joined; and it may be added that the line of the writing is in one case at least very crooked. In order that the reader may form his own judgment, I have given a facsimile of the four titles which remain; the others having been cut off. The words KATA MAΘΘAION at the bottom of the first extant page are probably by the same hand. There are some letters at the bottom of Tab. 10 which I am unable to explain.

Traces of a second hand.

12. Dr. Barrett assigned the codex to the sixth century, *at latest*, and his date has been adopted by most subsequent critics. His reasons are given in detail in the *Transactions of the Royal Irish Academy*, vol. i. He judged that it was not younger than the Alexandrian, which was then believed to belong to the sixth century, but is now assigned to the fifth. Hug thought our codex older than the Alexandrian, and assigned it, with C, to an earlier part of the fifth century.

Date of the Codex Dublin.

In estimating the age of a MS. of the Gospels, we have to consider the form of the letters, the interpunction, the presence or absence of accents and breathings, the occurrence of large initials, the abbreviations, the divisions of the text, and sometimes other minor particulars. Codices which contain the Epistles supply other indications which do not concern us.

13. The oldest MSS. are written, as is well known, in uncial characters, without accents or breathings. Accents and breathings were introduced, according to Montfaucon, in the seventh century. They appear, however, to have been employed much earlier. They are found in the Vienna Dioscorides of A. D. 500, as well as in Cureton's palimpsest of Homer, and in the Milan Homer. Hug thinks they began to be used in Biblical manuscripts in the fifth century, namely, when Euthalius introduced his stichotomy (A. D. 462). And in fact in the Alexandrian Codex, in the Book of Genesis, they are written in the first four lines of each column, by the first hand, according to Sir F. Madden. They are not found in our codex.

Absence of accents, &c.

Ancient  
form of  
letters.

Letters of the uncial form continued to be used down to the ninth century, when they were superseded by cursive writing, except in the case of copies meant for Church use, etc. Codex S of the Gospels is in fact dated 949. The uncial characters, however, underwent considerable changes of form during this long period, the later copies being written in a freer manner and less like capitals. Thus the specimen from the Codex of Gregory Nazianzen is a good example of a ninth century uncial. The form of the letters, then, is of itself sufficient to give an approximation to the time of writing. The earlier codices have the letters more upright, the round ones more circular, not compressed, as in later times (see facsimile, 3*δ*). This compression came in gradually, so that there are very few codices, and those only the most ancient, which avoid these oblong letters when pressed for space. This is the case in **Σ**, A, B, C,\* and in the older Vienna Dioscorides, not in the later Dioscorides, which dates from the beginning of the sixth century, nor in other MSS. of the same age (Tischendorf, Preface to Codex Vatic.). Now, this is the case in our codex, which frequently has a very small **Θ**, **O**, **C**, or **Ϟ** at the end of a line, but in no case with any tendency to compression. The still smaller letters marking the sections are equally round.

The angle (left-hand, bottom) of **Δ** is always acute, as in the Sinaitic (fourth cent.), and sometimes in the Alex. (fifth cent.), but not in the Vatican (fourth cent.), or in C (fifth cent.).

Their sim-  
plicity.

Another point to be noticed in connexion with the form of the letters is their simplicity or embellishment. One of the earliest deviations from simplicity is the termination of **Ϟ**, **C**, and the transverse strokes of **Γ** and **T**, in thickened points. This is not found in the Sinaitic Codex, but occurs in A, B, and C, and in our codex, Z.

Another early deviation was putting points or short lines under the bottom angles of **Δ**. This does not occur in the Sinaitic or Vatican Codices, but in the Codex Ephreми, and often in the Alex., the lateral lines rest on thick points. This is not the case in our codex.

The use of large initial letters at the commencement of paragraphs became general after the fourth century. The Sinaitic and Vatican MSS. are without them. The Alex. and Codex Ephreми have them, and in this our codex agrees with them.

The only abbreviations employed in our codex are those which are found in the most ancient codices, and which have been mentioned above. KAI is never contracted, as it is in both the Sinaitic and Alex., but not in the Vatican or C.

Punctua-  
tion.

14. Some current errors respecting the punctuation of ancient Biblical

\* But there appears to be a slight compression in Codex C in Tischendorf's facsimile.

MSS. have been corrected by Tischendorf, who has ascertained that the punctuation in the Vatican is by the first hand, contrary to the supposition of Hug. He has also shown that it is a mistake to suppose that the point used in the Alexandrian Codex has a value depending on its position. In that codex, as also in C, the point is indifferently at the top, middle, or bottom. This is also the case in Z.

Our codex never has the line or apostrophe which in  $\aleph$ , A, and B, is sometimes placed at the end of words, especially monosyllables and proper names; and in the Alex. even at the end of syllables and prefix prepositions.

15. We come now to the divisions of the text. First, we have the paragraphs. Divisions  
of the  
text.

In the Vatican Codex these do not commence with a fresh line, but are indicated by a short horizontal line in the margin. In the Sinaitic, besides the line in the margin, there is, in parts of the codex at least, a line where the paragraph begins. But both in the Sinaitic Codex and the Alex. the paragraph is frequently made to commence a new line. In the Alex., when the paragraph begins in the middle of a line, the next line has a large initial, even though it be in the middle of a word. Codex Ephremi agrees with our codex in always commencing a paragraph with a fresh line.

The circumstance that the Ammonian sections (or *κεφάλαια*) are numbered without the addition of the Eusebian Canons, is of some importance with respect to the age of the MS. (unless indeed the latter have been obliterated), as the canons came into general use very early.

Both are found in the Alexandrian and the Sinaitic, but in the latter they have been added subsequently to the writing of the text, though at no long interval (Tischend.). The sections without the canons occur in the Codex Ephremi, also in the comparatively late Codex Cyprius.

The Vatican MS. has a different division.

From the preceding statement it appears that, if we follow Tischendorf, there are many circumstances which suggest an earlier date than the sixth century, and nothing which compels us to place it later than the fifth. This, as we have seen, is the date adopted by Hug, and Wattenbach appears to accept the same date (*Einleitung zur Griech. Palæographie*). I have, however, consulted Professors Gardthausen and Gregory (of Leipzig), and they agree in assigning the codex to the latter part of the sixth century. Probably  
of the sixth,  
possibly of  
the fifth  
century.

16. As already remarked, the codex was first published (in 1801) by Dr. Barrett. He had discovered it, as he states in his preface, fourteen years before. His transcript contains several errors, as was to be expected in a first collation, especially in the case of a MS. so difficult to read. His facsimile pages were accompanied with a transcript in ordinary cursive cha- Labours of  
Barrett and  
Tregelles  
on the  
Codex  
Dublin.

racters. Several writers have commented, with what Dr. Scrivener justly calls "unnecessary severity," on the inaccuracy of this transcript. Lachmann very unfairly refuses to allow Barrett any merit whatever, attributing to the engraver (!) the credit of deciphering the MS., and leaving Barrett only the discredit of the errors in the cursive text. Dr. Tregelles conjectures that Barrett's accuracy of eye was so completely lost in 1801 that in that year he blundered in reading in the engraved text what he had correctly read in the MS. fourteen years before.

But Barrett does not say that he had read the MS. fourteen years before, but that he had discovered the MS. then; nor is it at all likely that his first copy of it would be made in facsimile, or that he would have to copy his cursive text from the engraved. Indeed the former bears decisive internal evidence that it was not so copied; for the defects in the MS. are carefully indicated in it, not only at the side but at the top of the page, where there is frequently a line cut off; whereas the engraved page contains no such indications. But the fact is, that the "strange blunders" spoken of are additions or omissions of letters at the beginning or end of lines (in about fifteen instances).\* As it happens, some of the additions are justified by the codex; but this may be accidental. How such errors may arise is curiously illustrated by the history of Dr. Tregelles' collation. This distinguished Biblical critic examined the MS. in 1854, and, with the help of chemical applications, was enabled to read a considerable number of letters which had escaped Barrett (about 200). He published a list of these and an account of the MS. in a quarto tract of eight pages.† In this he mentions that he had also entered these additional letters in a copy of Barrett's edition in the possession of Rev. Dr. Todd, then librarian of Trinity College. This copy is now in the library; and on examining it I was surprised to find that it differed in several (about twenty) places from the printed list of readings. Each contains readings, or rather letters, which are not in the other, and in some places there are positive discrepancies.

For example, in Tab. II., line 6 from bottom, the annotated copy gives ΑΠΟ, the printed list, ΤΠΟ, the latter being correct. In Tab. VII., line 2, the printed list supplies Ο after ΑPT, the MS., more correctly, the first half of Ω. Tab. XVIII., 9th line from the bottom, the MS. entry has "ΕΤΑΝΤΕΑ(ΟΝ) *ut vid.*": the printed list has "ΕΤΑΝΤΕΑΙ[ΖΟ *ut vid.*]."

\* Lachmann's censure may have been occasioned by the very numerous errors in accents and breathings, and not by the disagreement between the two texts.

† The Dublin Codex Rescriptus, a Supplement to Dr. Barrett's Transcript of the Codex Dublinensis Rescriptus (Z of St. Matthew), obtained by the Chemical Restoration of the Manuscript. London: Williams and Norgate, 1863. His account of the MS. was first published in his *Account of the Printed Text of the Greek New Testament*.

The latter is correct, except that Barrett's Γ ought not to have been changed to N. Tregelles appears to have been misled by a letter at the other side of the vellum. The line is, however, very obscure. Tab. XIX., line 7, the MS. entry adds E at the end; the printed list, H, correctly.

Dr. Tregelles has added to the permanent value of the copy of Barrett's book above referred to, by marking on each page the portions that have been pasted over or taken into the binding. Only in respect to the latter, as I have already stated, his account is erroneous.

17. My original intention was simply to reissue Barrett's text, with the addition of the letters read by Tregelles, not supposing that anything remained to be discovered; but I soon found that it was necessary to re-examine the MS. carefully throughout. If I have succeeded beyond what could have been expected in discovering letters and marks which escaped Dr. Tregelles (over 400), it is because, being resident in Trinity College, I was able literally "nocturna versare manu, versare diurna" this important codex. It has often been only after repeated examination in different lights that the existence of a mark or a letter has been placed beyond all doubt.

The paragraph lines, which are barely visible, long escaped notice. I had not thought of looking for them until I accidentally detected one (at the top of Tab. XXXIX.), which at first I did not understand. It was the same with the marks of quotation.

The following, and a few other errors of Barrett, have been corrected:— Errors now corrected.

Tab. x. Barrett prints NOIΣ at the beginning of the first line. The reading is TOT EN OTNOIΣ.

XII., line 8. The codex has OTNΩ, not OTP.

XIV., line 6, ΛAMEN, not ΛOMEN.

XVI. I have corrected the position of several letters.

XXVIII., line 5 from end. Codex has ΣIN, not ON.

XXXIV., line 9. Codex has TΩ (not TO) ONOMA (TI was in the next line).

XLII., line 10, ΠIEΣΘE, not ΠIEΣΘAI.

XLIII., line 9, EAN, not ΣAN.

ℓ., line 5 from end. ΠOΛ is at the end of this line, and ΛΩN at the beginning of the next.

LVI. I have corrected the place of several words.

LVII., last line, Tregelles reads ΔE for Barrett's EN, but doubtfully. I think ΔE is certainly right.

Dr. Tregelles is in error:—

Tab. XLIX., line 2 from end. The codex has ΓEΩPΓOI, not ΓEΩPΓOT.

LIX., line 4 from end. He has in his Greek Test. "ΑΠΑΝΘΣΙΝ . . . Z (*sic*)," *i.e.*, it does not read ΣΤΝΑΝΘΣΙΝ. In his printed list of readings he simply gives ΠΑΝ. Similarly, in the copy of Barrett's book above referred to, he

writes ΠΑΝ, marking the preceding letter as illegible. The letters he mistook for ΠΑΝ are quite distinctly ΘΗC. Indeed ΠΑΝ could not be in the place where he thought he read it, since the first letters of every line in this page are hidden in the binding. The reading is ΨΠΑΝΘΗΣΙΝ, ΨΠ being in the preceding line.

Tab. xv., line 13, in his printed list, he writes, "apparently E. Query E[ΓΕΝΕΤΟ]." Dr. Tregelles must have suggested ΕΓΕΝΕΤΟ by an oversight, as the word in all the authorities is ΕΠΕΣΕΝ. In fact the beginning of Π is visible.

Tab. XLVII., Ch. XXI., v. 25, he gives ΔΙΑΛΟΓΙΖΟΝΤΟ. The codex reads, correctly, ΔΙΕΛΟΓΙΖΟΝΤΟ.

New readings.

18. The following readings are now ascertained for the first time :—

Ch. VI., v. 1, Tab. x., ΤΟΤ ΕΝ ΟΥΝΟΙΣ. All other authorities seemingly have the dative. The preceding line, which, doubtless, contained the words (ΕΧΕ being on the previous page) ΤΕ ΠΑΡΑ ΤΟΤ ΠΑΤΡΟΣ ΤΜΩΝ, has been cut off.

Ch. VIII., v. 1, Tab. xvi. Several fresh letters having been read above Barrett's first line, the space shows that the codex had ΛΕΙΠΡΟΣ ΕΛΘΩΝ, not ΛΕΙΠΡΟΣ ΠΡΟΣΕΛΘΩΝ. The letters before ΣΕΛΘΩΝ are cut off.

Ch. x., v. 42, Tab. xvii., ΟΤΔΕ for ΟΤ ΜΗ, the reading of (all ?) other codices.

Ch. XIII., v. 5, Tab. xxiv. The remains of letters at the top of the page, although too small to print, are sufficient to show that the MS. had ΒΑΘΟΣ ΓΗΣ, not ΒΑΘΟΣ ΤΗΣ ΓΗΣ.

Ch. XIV., v. 17, Tab. xxviii. In consequence of Barrett's printing . . . ON, the codex has been supposed to read ΕΙΠΩΝ, instead of the usual reading, ΛΕΓΟΥΣΙΝ. In reality the codex has CIN, part of the C being cut off.

Ch. xviii., v. 5, Tab. xxxiv. The reading is ΕΠΙΤΩΝΟΜΑ; and although the beginning of the next line is cut off, it is clear from the space that it contained ΤΙ.

Ch. xx., vv. 26, 27, Tab. xliii., ΕΑΝ *bis*.

*Ibid.* v. 26, the codex has ΔΕ after ΟΤΤΩ.

Ch. XXI., v. 6, Tab. xlvi., ΠΟΙΗΣΑΝΤΕΣ.

Ch. XXI., v. 42, Tab. l. After ΤΑΙΣ I read ΤΜΕ. The next line has ΑΙΣ, the space of one letter being cut off. The reading was, therefore, ΤΜΕΤΕΡΑΙΣ—a very singular reading. Tregelles writes "... ΙΣ (? ΑΓΙΑΙΣ ? ΤΑΙΣ *bis scriptum*)."

The position of ΤΑΙΣ in the fourth line is sufficient to set aside the second alternative, which supposes a vacant space of several letters at the end of the fourth line. The same consideration would make ΑΓΙΑΙΣ at least improbable, as we should in that case suppose the scribe to have written only ΑΓ in the fourth line, although having room, at least for the next syllable, I, if not for the whole word.



Ch. xxv., v. 6, Tab. LIX. I read ΤΠΑΝΘΗΣΙΝ (also in v. 1). I cannot positively say whether ΑΤΤΟΤ followed.

Dr. Tregelles ascertained the reading ΚΑΜΗΛΟΝ in ch. xix., v. 24, Tab. xxxvii.

Ch. xxiii., v. 20, Tab. lvi. One or two letters being cut off at the beginning of each line, Barrett and Tregelles suppose that the codex had ΘΠ' instead of ΘΠΑΝΩ (the reading of all other codices) before ΑΤΤΟΤ. I have, however, found Θ after ΤΟΙΣ in the preceding line: the reading ΘΠ' is, therefore, a little doubtful.

In Tab. xxxvi., line 4, there was probably a small ο before the final Τ, but there is a hole in the vellum.

Tab. xix., last line, Barrett has a considerable space between ΑΤ and ΤΟΤ. This part of the leaf has been cut away since his time; but as there is a similar space on Tab. xx. corresponding to the reverse of the folio, there was, doubtless, a defect in the vellum here originally.

19. In order to enable the reader to form an estimate of the general character of the text of our codex, I have counted in twenty-six pages the number of readings in which it differs from some of the principal MSS. As a result, I find that it differs from **Σ** 30 times; from B 44 times; from C (which is deficient in four of these pages) 55; from L 69 times; and from Stephens' text 95 times. The Alexandrian Codex (A) is deficient up to Matth. xxv. 6; but in the short space common to it and Z, the differences are 14, the differences of Z from B in the same space being 11, and from **Σ** 7. In the same space A and B differ 17 times. These numbers suffice to show that the text closely resembles that of the most ancient codices.

The codex has the forms ἐξήλθατε (Ch. xi. 7, 8); λήμψομαι (x. 41, xx. 10); ἐξεβάλαμεν (vii. 22); προσέπεσαν (vii. 25); ἐράπισαν (xxvi., 68), usually called Alexandrian; and it has ν ἐφελκυστικόν even before consonants.

20. The following readings may be specially noticed:—

Z alone of Greek codices has:

Ch. ii., v. 18, βρυγμός (for ὀδυρμός). Probably the word κλαυθμός just before suggested to the scribe the familiar phrase ὁ κλαυθμός καὶ ὁ βρυγμός [τῶν ὀδόντων].

Ch. vi., v. 1, τοῦ ἐν οὐρανοῖς (for τῷ ἐν οὐρανοῖς). The preceding words [παρὰ τοῦ πατρὸς ὑμῶν] are cut off.

Ch. vi., v. 2, om. ὑμῶν, after λέγω.

Ch. viii., v. 1, καὶ καταβάντος αὐτοῦ. **Σ**<sup>b</sup>, B, C have καταβάντος δὲ αὐτοῦ. The common reading is καταβάντι δὲ αὐτῷ.

Ch. x., v. 42, οὐδὲ ἀπολέσει (for οὐ μὴ ἀπολέσῃ). L and some others have οὐ μὴ ἀπολέσει.

Ch. xiv., v. 12, ἔλθοντες for προσέλθοντες.

Character  
of the text.

Noticeable  
Readings.

Ch. xv., v. 21, om. *καὶ Σιδῶνος*. Barrett writes, "Post τύρου legi non potest X" [*i. e.* Z]. I believe there has been nothing after τύρου.

Ch. xv., v. 23, om. *λόγον* after *οὐκ ἀπεκρίθη αὐτῇ*.

Ch. xvii., v. 16, *ἠδύναντο* for *ἠδυνήθησαν*.

*Ibid.* v. 17, *πονηρά* for *ἄπιστος*.

Ch. xviii., v. 6, *μύλος μυλικός*. The latter word is now pasted over. The common reading is *μύλος ονικός*. L has *λίθος μυλικός*.

Ch. xxi., v. 42, *ἐν ταῖς ὑμετέραις γραφαῖς*.

Ch. xxiii., v. 17, *τί γὰρ μείζον*. The usual reading is *τίς γὰρ μείζων*. The Latin versions have the neuter, and Lachmann adopts this reading. But it is to be noted that in the Latin the substantives are neuter—"aurum" and "templum."

Z alone of uncials has the following:—

Ch. ii., v. 3, *ἡ* before *πάσα*.

Ch. vi., v. 2, *ὅτι* after *ὑμῖν*.

Ch. xii., v. 44, *ὑποστρέψω* (instead of *ἐπιστρέψω*). This is the reading of a few cursives, including the important "Ferrari's group" (13, 69, 124, 346), and I.

Ch. xiv., v. 7, *ᾧμοσεν* (instead of *ᾠμολόγησεν*). This is also the reading of "Ferrari's group": it has, probably, come in from the parallel in S. Mark.

Ch. xiv., v. 19, *ἐκέλευσεν* for *κελεύσας*.

Ch. xix., v. 24, *τὴν βασιλείαν τῶν οὐρανῶν* (for the usual *τὴν β. τοῦ θεοῦ*). This agrees with I, 33 (not 124), and some versions. Both the parallels have *τοῦ θεοῦ*. Hence the reading of our MS. is preferred by Lachmann and Tischendorf.

*Ibid.* v. 28, *καθεσθήσεσθε* (= one cursive).

Ch. xxv., v. 6, *ὑπάντησιν* (= 157) for *ἀπάντησιν*. In v. 1., Z reads *ὑπάντησιν* with **ⲚBC**, I.

In the following instances Z agrees with **Ⲛ** alone of uncials:—

Ch. xiii., v. 1, *ἐκ* (for *ἀπὸ*) *τῆς οἰκίας* (= 33).

Ch. xv., v. 22, *ἔκραξεν* (for *ἐκραύγασεν* or *ἔκραζεν*) (= Ferrari's group).

Ch. xvii., v. 15, om. *κύριε*.

With **Ⲛ<sup>b</sup>**:—

Ch. i., v. 24, *ἑαυτοῦ* for *αὐτοῦ*.

Ch. iv., v. 6, *εἶπεν* for *λέγει*.

Ch. xii., v. 46, om. second *αὐτοῦ*.

With **Ⲛ<sup>c</sup>**:—

Ch. xiv., v. 3, *ἔδησεν ἐν τῇ φυλακῇ* [*καὶ ἀπέθετο*]. The last two words are, however, cut off, but the space shows that they stood here originally.

I have not observed any instance in which BZ stand alone. Indeed they rarely agree in opposition to **Ⲛ**, while **ⲚZ** often differ from B. **ⲚBZ** are opposed to the remaining uncials in at least ten instances.

21. Our second codex contains fragments of Isaiah, viz., ch. xxx. 2-<sup>The Palimpsest fragments of Isaiah.</sup> xxxi. 7; and xxxvi. 17-xxxviii. 1. This is found, as stated, in the same volume as the MS. of St. Matthew, and was briefly noticed by Dr. Barrett. In this case the later scribe has made two leaves out of one leaf of the original codex. The original measured not less than 12 by 9 inches, and was written in double columns, with 36 lines to a column, and about 17 letters to a line. Only four of these leaves remain, being probably two sheets. Each of these leaves is folded so as to form two in the later volume; hence two or three lines in each page are hidden in the binding. The pages are here represented as they originally appeared, the hiatus in the middle of each showing where the leaf is now folded. The vellum is very much worn, and in some places full of holes; and nearly one-fourth of the last leaf is gone altogether. It is in parts also very much discoloured. The writing is more uniformly indistinct than that of Z; there are no letters invisible where the vellum remains, nor are there any as distinct as some parts of Z.

22. Most of the letters have a general resemblance in form to those in the former codex. **A** is quite different, being rounded at the left side, inclined, and thicker at the top than the bottom. Vertical lines, as in **Γ**, **I**, **T**, are thickened at the bottom, and sometimes fall below the line. **Ε** and **Θ** are but slightly thickened at the extremities—sometimes not at all. **Δ** and **Λ** resemble the same letters in Codex Z in form, but differ in being always small in proportion to the other letters. **Ϛ** has the same form as in Z, but was written differently, the left-hand down line and the bottom being written in one stroke of the pen or stilus. It is certainly remarkable that these two palimpsests, accidentally found in the same volume, should present the same forms of **Δ**, **Λ**, and **M**, otherwise by no means common. In **N** the diagonal line is not quite straight, but meets both the vertical lines at nearly a right angle. **K** is also differently written, the down stroke being joined with a loop (filled) to the upper. The down line, too, is curved, sometimes so much that the letter is almost like **X**. **X** itself has more curve than in Z. **B** is somewhat angular at the bottom at the right hand. **Ξ**, formed as in Z, does not fall below the level of the other letters. There are two dots, as in Z, over **I** and **Ϛ**, or sometimes in the case of **Ϛ** a curved line instead.

23. There are no accents or breathings, and for punctuation only the simple point is used. An apostrophe occurs in the case of an elision; not otherwise. The writing is continuous, but a space is left where there is a break in the sense, and the beginning of a paragraph is indicated by a marginal line. There are, indeed, very few of these lines now discernible. There are no large initials. When letters are written small at the end of a line for

Form of the letters.

Absence of accents, breathings, initials.

want of room, there is occasionally a slight compression of the round letters. Otherwise they are rather more wide than high.

Abbreviations.

The abbreviations are only the most ancient— $\overline{\text{ANOC}}$ ,  $\overline{\text{OC}}$ ,  $\overline{\text{KC}}$ ,  $\overline{\text{ICA}}$ ,  $\overline{\text{IAHM}}$ .  $\text{KAI}$  is never abridged, nor  $\text{TAL}$ . The lineola indicating  $\text{N}$  at the end of a line is not confined to the end of words, as in Codex Z.

Clerical errors.

The codex has few clerical errors.  $\epsilon\iota$  for  $\iota$  occurs seven times; for  $\epsilon$  once:  $\iota$  for  $\epsilon\iota$  twice:  $\epsilon$  for  $\epsilon\iota$  once. We find in it also  $\tau\acute{\alpha}$   $\delta\acute{\rho}\alpha\mu\alpha$  for  $\tau\acute{\alpha}$   $\delta\acute{\rho}\alpha\mu\alpha\tau\alpha$ , and  $\acute{\epsilon}\alpha\lambda\omega\kappa\acute{o}\tau\omicron\varsigma$  for  $\acute{\epsilon}\alpha\lambda\omega\kappa\upsilon\acute{\iota}\alpha\varsigma$ .

The forms  $\acute{\epsilon}\dot{\iota}\pi\alpha\tau\epsilon$ ,  $\acute{\epsilon}\rho\acute{\upsilon}\sigma\alpha\tau\omicron$ , are employed; and  $\nu$   $\acute{\epsilon}\phi\epsilon\lambda\kappa\upsilon\sigma\tau\iota\kappa\acute{o}\nu$  is never omitted.

Age of Codex.

24. This codex is probably of the same age as Codex Z, if not older. The absence of large initials is in favour of an earlier date.

It should be observed that the occasional crookedness of the writing is probably due to the straining of the vellum by the binder.

25. These fragments were collated for Holmes and Parsons' edition of the Septuagint, and are cited in it as Codex VIII., but their collation is, as might be expected, imperfect. At page 20 I add a complete collation with the text of the Vatican Codex. It appears from this list that when our codex differs from the Vatican, it is an even chance which of them agrees with the Alexandrian or the Sinaitic. Other variations from these latter codices are not here noted.

Fragment of the Codex Palatinus.

While these pages were passing through the press, the fragment of a purple codex of the *Vetus Itala* described by Dr. Todd in the *Proceedings of the Royal Irish Academy* for 1847, and by Westwood in his *Palaeographia Sacra Pictoria*, and since supposed to be missing, has been re-discovered in the Library of Trinity College by the Assistant Librarian, Mr. French, a search having been instituted at the suggestion of the Librarian, Dr. Ingram. The leaf, which measures 14 inches by  $9\frac{3}{4}$ , proves to be a fragment of the Codex Palatinus published by Tischendorf in 1847, and ascribed by him (as the leaf had been ascribed by Todd) to the fourth or fifth century. It corresponds with that codex in the form and size of the letters, the number of letters in a line, and of lines in a column, the large initials to the columns and the paragraphs, the latter standing outside the column, the former not so; and in the heading "secundum" on the left-hand page, "Mattheum" on the right, part of which however is torn away; but "Matt . . ." remains on one page, and "dum" on the other.

Now that codex (amongst other defects) has lost a leaf and about a-half (more exactly 12 or 13 lines) after Matt. xiii., 13, breaking off with the words "ut videntes non videant," and resuming with "agro suo,"

v. 24. Our leaf begins with the words immediately following "videant," viz., "et audientes non audiant," and ends with "tunc facit" in ver. 23. From this to the words with which the Palatinus resumes would occupy about 12 lines of the first column in the next page, thus exactly corresponding to the missing portion. This identification was made before I had seen the letter in the *Academy* for March 1, 1879, from Mr. T. Graves Law, who has the credit of first suggesting it. I may add that the Codex Palatinus was acquired by the Imperial Library at Vienna some time between 1800 and 1829; it is not known how or whence (Kopitar, quoted by Tischendorf in his *Prolegomena*).

Our fragment was purchased (in Dublin) by Dr. Todd, some years before 1847. The text of this fragment is given in the Appendix to the present volume.\*

\* Westwood's "parabolus" is an error.

COLLATIO FRAGMENTORUM DUBLINENSIIUM LIBRI JESAIÆ CUM  
CODICE VATICANO.

	CODEX VAT.	CODEX DUBL.
ISA. xxx.	3. σκεπη,	η σκεπη (= Sin., Alex.)
	<i>ib.</i> ονειδος (= Sin., Al.)	εις ονειδος
	6. η ορασις (= Al.)	ορασις (= Sin.)
	<i>ib.</i> αυτους,	αυτους εις βοηθειαν αλλ' εις αισχυνην και ονειδος (= Sin., Al.)
	8. ταυτα καιρω,	καιρων ταυτα (= Sin., Al., sed ημεραν pro ημερας ante καιρων Sin.)
	9. ο λαος,	λαος (= Sin., Al.)
	12. ο αγιος ισλ,	κς ο αγιος ισλ (= Sin., Al.)
	13. εαλωκuiας,	εαλωκοτος.
	14. λεπτα (= Sin.)	λεπτον (= Al.)
	<i>ib.</i> εν αυτοις (= Sin., Al.)	αυτοις.
	15. ουτω (= Sin., Al.)	οτι ουτως.
	<i>ib.</i> του ισλ (= Sin.)	ισλ (= Al.)
	16. αναβαταις,	αναβαται (= Sin., Al.)
	17. χιλιοι δια φωνην ενος φευξονται,	δια φωνην ενος φευξονται χιλιοι (= Sin., Al.)
	18. υμας (= Al.)	ημας (= Sin.)
	<i>ib.</i> διοτι (= Sin., Al.)	οτι.
	<i>ib.</i> θεος υμων (= Sin.)	θεος ημων (= Al.)
	<i>ib.</i>	add. που καταλειψετε την δοξαν υμων (ante μακαριοι) (= Sin., Al.)
	19. κλαυθμω (= Sin., Al.)	εν κλαυθμω.
	<i>ib.</i> ελεησει (= Sin.)	και ελεησει (= Al.)
	<i>ib.</i> την φωνην της κραυγης (= Sin., Al.)	την κραυγην της φωνης.
	<i>ib.</i> επηκουσεν (= Sin., Al.)	και ηκουσεν.
	22. ποιησης,	ποιησεις (= Sin., Al.)
	<i>ib.</i> λικμησης,	λικμησεις (= Sin., Al.)
	23. πλησμονη (= Sin., Al.)	εις πλησμονην.
	<i>ib.</i> βοσκηθησεται (= Sin., Al.)	βοσκηθησονται.
	<i>ib.</i> σου τα κτηνη (= Sin., Al.)	τα κτηνη σου.
	24. φαγονται αχυρα (= Sin., Al.)	αχυρα φαγονται.

	CODEX VAT.	CODEX DUBL.
ISA. xxx.	27. <i>ερχεται δια χρονου,</i>	<i>δια χρονου ερχεται πολλου (= Sin., Al.)</i>
	<i>ιβ. η οργη (= Sin., Al.)</i>	<i>οργη.</i>
	29. <i>κυριου (= Sin., Al.)</i>	<i>θεου.</i>
	30. <i>κυριος,</i>	<i>ο κυριος (ο θεος Sin., Al.)</i>
	<i>ιβ. του βραχιονος (= Sin., Al.)</i>	<i>βραχιονος.</i>
	<i>ιβ. και οργης (= Sin., Al.)</i>	<i>οργης.</i>
	31. <i>της φωνης,</i>	<i>φωνης (= Sin.) (την φωνην Al.)</i>
	32. <i>τυμπανων,</i>	<i>αυλων (= Sin., Al.)</i>
	33. <i>κειμενα (= Sin., Al.)</i>	<i>καιομενα.</i>
xxxī.	1. <i>τον κν̄,</i>	<i>τον θν̄ (= Sin., Al.)</i>
	<i>ιβ. εξητησαν,</i>	<i>εξεζητησαν (= Sin., Al.)</i>
	2. [ <i>σοφως, ed. Tisch.; σοφος, Codex</i> ], (= Cod. Vat.)	
	3. <i>βοηθουντες (= Sin., Al.)</i>	<i>βοηθουντες και πεσειται ο βοηθουμενος.</i>
	<i>ιβ. παντες απολουνται (= Al.)</i>	<i>απολουνται παντες (= Sin.)</i>
	4. <i>η ο σκυμνος (= Sin., Al.)</i>	<i>και ο σκυμνος.</i>
	<i>ιβ. κεκραξη (= Sin., Al.)</i>	<i>κεκραξει (ut vid.)</i>
	<i>ιβ. εμπλησθη (= Sin., Al.)</i>	<i>ενεπλησθη.</i>
	<i>ιβ. το Σιων (= Al.)</i>	<i>Σιων (= Sin.)</i>
	5. <i>κς̄ σαβαωθ (= Sin.)</i>	<i>κς̄ (= Al.)</i>
	6. <i>ανομον υιοι ισλ̄,</i>	<i>ανομον (= Sin., Al.)</i>
	7. <i>απαρνησονται (= Sin.)</i>	<i>απαρνηθησονται (= Al.)</i>
	<i>ιβ. τα χειροποιητα repet. post αυτων,</i>	<i>τα χειροποιητα, semel tantum (= Sin., Al.)</i>
xxxvī.	18. <i>απατατω υμας,</i>	<i>υμας απατατω (= Sin., Al.)</i>
	<i>ιβ. ρυσεται υμας (= Al.)</i>	<i>υμας ρυσεται (= Sin.)</i>
	19. <i>εμαθ,</i>	<i>αιμαθ (αμαρ Sin.; αιμαρ Al.)</i>
	<i>ιβ. επφαρουαιμ,</i>	<i>σεπ . . . μ (= Sin., Al.)</i>
	21. <i>αποκριθηναι (= Sin., Al.)</i>	<i>αποκριθηναι αυτω.</i>
	22. <i>οικονομος,</i>	<i>ο οικονομος (= Sin., Al.)</i>
	<i>ιβ. εσχισμενοι (= Sin., Al.)</i>	<i>περιεσχισμενοι.</i>
xxxvii.	4. <i>λογους ους (= Sin., Al.)</i>	<i>εν λογοις οις.</i>
	<i>ιβ. προσ κν̄ σου,</i>	<i>προσ κν̄ τον θν̄ σου (Sin.; om. clausulam Al.)</i>
	7. <i>εμβαλλω (= Sin.)</i>	<i>εμβαλω (= Al.)</i>
	<i>ιβ. μαχαιρα (= Sin., Al.)</i>	<i>εν μαχαιρα.</i>
	8. <i>λοβναν (= Al.)</i>	<i>λομνα (= Sin.)</i>
8, 9.	<i>και ηκουσεν οτι απηρεν απο λαχισ</i>	<i>και ηκουσεν βασιλευς ασσυριων οτ</i>
	<i>και εξηλθεν Θαρακα,</i>	<i>εξηλθεν Θαρακα (= Sin., Al.)</i>
10.	<i>εφ' ω (= Sin., Al.)</i>	<i>εν ω.</i>

## CODEX VAT.

- ISA. xxxvii. 10. πεποιθως,  
 11. *σν ουκ ηκουσας,*  
 12. *θεεμαθ (= Sin.)*  
 13. *και που αρφαθ,*  
*ιβ. επφαρουαιμ,*  
  
*ιβ. αναγουγανα,*  
 14. Nullo additamento (= Sin.)  
 16.  $\overline{\kappa\varsigma}$ ,  
 17. *σενναχηρειμ post λογους,*  
  
 18.  $\overline{\kappa\epsilon}$  ηρημωσαν,  
 19. *ανεβαλον,*  
*ιβ. απωσαντο,*  
 24. *κυριον (= Sin., Al.)*  
*ιβ. αρματων (= Sin., Al.)*  
 26. *εξ ημερων αρχαιων,*  
*ιβ. οικουντας,*  
 29. *τη οδω (= Sin., Al.)*  
 33. *βελος ουδε μη (= Sin., Al.)*  
 34. *αποστραφησεται και εις την πολιν*  
*ταυτην ου μη εισελθη,*  
 36. *το πρωι (= Al.)*  
 37. *απηλθεν αποστραφεις σενναχηρειμ,*  
  
 38. *αυτον προσκυνει (= Sin., Al.)*  
*ιβ. νασαραχ,*  
*ιβ. διεσωθησαν (= Sin., Al.)*  
*ιβ. ασορδαν (= Al.)*

## CODEX DUBL.

- πεποιθως ει (= Al.) (πεποιθως ης Sin.)*  
*η ουκ ηκουσας (= Sin., Al.)*  
*θαιμαθ (= Al.)*  
*και αρφαθ (= Sin., Al.)*  
*σεπφ . . . ρουεμ (εμφαριν Sin., σεπφα-*  
*ρειμ, Al.)*  
*αναγουγανα (= Sin.) (αναεγγουγανα*  
*Al.)*  
 Post v. 14 add. *προσευχη εζεκιου βα-*  
*σιλεως της ιουδαιας (= Al.)*  
 $\overline{\kappa\epsilon}$  (= Sin., Al.)  
*σενναχηρειμ post απεστειλεν (= Sin.,*  
*Al.)*  
*ηρημωσαν  $\overline{\kappa\epsilon}$  (om.  $\overline{\kappa\epsilon}$  Sin., Al.)*  
*ενεβαλον (= Sin., Al.)*  
*απωλεσαν (= Sin., Al.)*  
*τον κυριον.*  
*αρματων μου.*  
*εξ αρχα . . . (= Sin., Al.)*  
*ενοικουντας (= Sin., Al.)*  
*εν τη οδω.*  
*βελος ουδ' ου μη.*  
*αποστραφησεται (= Sin., Al.)*  
  
*πρωι (= Sin.)*  
*. . . . . απηλθεν σενναχηρειμ (= Sin.*  
*αποστραφεις απηλθεν, om. σεννα-*  
*χηρειμ, Al.)*  
*προσκυνει αυτον.*  
*ασαραχ (= Sin., Al.)*  
*εσωθησαν.*  
*αχορδαν (= Sin.)*



TABLE OF THE PORTIONS OF ST. MATTHEW'S GOSPEL CONTAINED  
IN CODEX Z.

Cap. i. 17-ii. 6.	Tab. i.-iv.	Cap. xix. 21-28.	Tab. xxxvii., xxxviii.
„ ii. 13-20.	„ v., vi.	„ xx. 7-xxi. 8.	„ xxxix.-xlvi.
„ iv. 4-13.	„ vii., viii.	„ xxi. 23-30.	„ xlvii., xlviii.
„ v. 45-vi. 15.	„ ix.-xii.	„ xxi. 37-45.	„ xlix., l.
„ vii. 16-viii. 6.	„ xiii.-xvi.	„ xxii. 16-25.	„ li., lii.
„ x. 40-xi. 18.	„ xvii.-xx.	„ xxii. 37-xxiii. 3.	„ liii., liv.
„ xii. 43-xiii. 11.	„ xxxi.-xxxiv.	„ xxiii. 13-23.	„ lv., lvi.
„ xiii. 57-xiv. 18.	„ xxv.-xxviii.	„ xxiv. 15-25.	„ lvii., lviii.
„ xv. 13-23.	„ xxix., xxx.	„ xxv. 1-11.	„ lix., lx.
„ xvii. 9-17.	„ xxxi., xxxii.	„ xxvi. 21-29.	„ lxi., lxii.
„ xvii. 26-xviii. 6.	„ xxxiii., xxxiv.	„ xxvi. 62-71.	„ lxiii., lxiv.
„ xix. 4-12.	„ xxxv., xxxvi.		

THE PLATES OF FACSIMILES.

PLATE I.

A page of Codex Z (= Tab. 62). At the lower part the remaining small headings.

PLATE II.

A page of the Palimpsest fragments of Isaiah (half of an original page). This is the only page not covered with the later writing. At the lower part a specimen of the fragments of Gregory Nazianzen (ninth century), in the same volume.



I.

EVANGELIUM SECUNDUM S. MATTHÆUM.

CODEX Z.



ΙΟΥΝΑΙΓΕΝΕΔ  
 ΔΒΡΑΪΤ ΕΩΣ ΔΑΔΓΕ  
 ΔΕΚΑΤΕΣΣΑΡΕΣ·  
 ΚΑΙ ΑΠΟ ΔΑΔ ΕΩΣ ΤΗΣ Ψ  
 ΚΕΣΙΑΣ ΒΑΒΥΛΩΝΟΣ ΓΕ  
 ΔΙΔΕΚΑΤΕΣΣΑΡΕΣ·  
 ΚΑΙ ΑΠΟ ΤΗΣ Ψ ΕΤΟΙΚΕΣΙΑ  
 ΒΑΒΥΛΩΝΟΣ ΕΩΣ ΤΟΥ Χ  
 ΓΕΝΕΔΙ ΔΕΚΑΤΕΣΣΑΡΕΣ  
 ΤΟΥ ΔΕ ΙΥΧΥ Η ΓΕΝΕΣΙΣ ΟΥ  
 ΤΩΣ ΗΝ· Ψ ΗΝ ΣΤΕΥΘΕΙ  
 ΣΗ ΣΤΗΣ Ψ Η ΤΡΟΣ ΑΥΤΟ  
 Ψ Δ ΡΙΑ ΣΤΩ Ψ Σ Η Φ Τ Τ Ρ Ι Ν  
 ΣΥΝ ΕΛΘΕΙΝ ΑΥΤΟΥΣ ΕΥ  
 ΡΕΘΗΝ ΓΑΣΤΡΕΧΟΥΣ Δ  
 ΕΚ ΤΗΣ ΔΓΙΟΥ·  
 Ψ Σ Η Φ Δ Ε Ο Α Ν Η Ρ ΑΥ Τ Η Σ  
 ΔΙΚΑΙΟΣΩΝ ΚΑΙ Ψ Η Θ Ε Α  
 ΔΥΤΗΝ ΔΕΙΓΝΑΤΕΙ Σ Α Ι  
 ΕΒΟΥΛΗΘΗ ΛΑΘΡΑ ΑΠΟΧΥ  
 ΣΑΙ ΑΥΤΗΝ·

121

ΚΑΤΑΨΘΘΙΟΝ

ΔΕΥΤΟΥ ΕΝΘΥ  
 ΤΟΣ· ΙΔΟΥ ΔΓΓΕΛΟΣ  
 Δ ΤΟΝ ΔΡ ΕΦΑΝΗΝ ΑΥ  
 Ω ΛΕΓΩΝ· ΙΩ ΣΗ ΦΥΙΟΣ  
 Δ Δ ΠΗ ΦΟΒΗΘΗΣΤΑΡ Δ  
 Δ ΒΕΙΝ ΠΑΡΙΑ Π ΤΗΝ ΓΥ  
 ΝΑΙΚΑ ΣΟΥ ΤΟ ΓΑΡ ΕΝ ΔΥΤΗ  
 ΓΕΝΝΗΘΕΝ ΕΚ ΤΗΣ ΕΣΤΙ  
 Δ ΓΙΟΥ ΤΕ ΖΕΤΕ ΔΕΥΙΟΝ·  
 ΚΑΙ ΚΑΛΕΣΕΙΣ ΤΟ ΟΝΟΜΑ ΔΥ  
 ΤΟΥΤΟ· ΔΥΤΟΣ ΓΑΡ ΣΩΣΕΙ  
 ΤΟΝ ΛΑΟΝ ΔΥΤΟΥ ΔΠΟΤΩ  
 Δ ΠΑΡΤΙΩΝ ΔΥΤΩΝ  
 ΟΥΤΟ ΔΕ ΟΛΟΝ ΓΕΓΟΝΕΝ  
 ΙΝΑ ΠΛΗΡΩΘΗΤΟ ΡΗΘΕΝ  
 ΥΠΟΚΡΑΔΙ Δ ΤΟΥ ΠΡΟΦΗ  
 ΤΟΥ ΛΕΓΟΝΤΟΣ·  
 ΔΟΥ ΗΤΑΡ ΘΕΝΟΣ ΕΝ ΓΑ  
 ΣΤΡΙ ΕΖΕΙ ΚΑΙ ΤΕ ΖΕΤΑΙ ΥΙΟ  
 ΚΑΙ ΚΑΛΕΣΟΥΣΙΝ ΤΟ ΟΝΟ  
 ΜΑ ΔΥΤΟΥ Ε ΠΑΝΟΥ ΗΛ

> Ο ΕΣΤΙΝ ΨΕΘΕΡΨ  
 > Ο ΨΕΝΟΝ ΨΕΘΗΨΩ  
 ΕΓΕΡΘΕΙΣ ΔΕΙΩΣ ΗΦ  
 ΤΟΥ ΤΗΝ ΟΥΕΤΤΟΙ ΗΣ  
 ΩΣ ΤΤΡΟΣ ΕΤΔ ΖΕΝΑΥΤ  
 ΟΔΓΓΕΛΟΣ ΚΥ ΚΑΙ ΤΤΔ  
 ΛΑΒΕΝ ΤΗΝ ΓΥΝΑΙΚΕ  
 ΤΟΥ ΚΑΙ ΟΥΚ ΕΓΙΝΩΣ  
 ΔΥΤΗΝ ΕΩΣ ΟΥ ΕΤΕΚ  
 ΥΙΟΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ  
 ΔΟΝΟΨ ΔΥΤΟΥ ΙΝ  
 ΤΟΥ ΔΕ ΙΥΓΕΝΝΗΘΕΝΤ  
 ΕΝ ΒΗΘΕ ΕΨ ΤΗΣ ΙΟΥ  
 ΔΣ ΕΝ ΗΨ ΕΡΔΙΣ ΗΡΩΔΟ  
 ΒΑΣΙΛΕΩΣ ΙΔΟΥ ΨΔΓΟ  
 ΔΤΤΟΔΝ ΔΤΟΧΩΝ ΤΤΔΡΕ  
 ΝΟΝΤΟ ΕΙΣ ΙΕΡΟΣΟΛΥ  
 ΛΕΓΟΝΤΕΣ ΤΤΟΥ ΕΣΤΙ  
 ΟΤΕ ΧΘΕΙΣ ΒΑΣΙΛΕΥΣ Τ  
 ΙΟΥ ΔΔΙΩΝ· ΙΔΟ ΨΕΝΓ  
 ΔΥΤΟΥ ΤΟΝ ΔΣ ΤΕΡΔΕΝ

ΟΛΗ·ΚΑΙ Η ΛΘΟΩΣΕΝ  
 ΟΣΚΥΝΗΣΑΙ ΑΥΤΩ·  
 ΟΥΣ ΔΕ ΟΒ Δ ΣΙΛΕΥΣ  
 ΡΩΔΗΣ ΕΤΑΡΑΧΘΗ ΚΑΙ  
 ΔΣΑ ΗΙΕΡΟΣΟΛΥΜΑΙΝΕ  
 ΑΥΤΟΥ· ΚΑΙ ΣΥΝΑΓΑΓΩ-  
 ΔΗΝΤΑΣ ΤΟΥΣ ΑΡΧΙΕΡΕΙΣ  
 ΑΙΓΡΑΪΜΑΤΕΙΣ ΤΟΥ ΛΑΟΥ  
 ΠΥΘΟΝΕΤΟ ΤΑΡΑΥΤΩ-  
 ΟΥ ΟΧΣ ΓΕΝΝΑΤΑΙ·  
 ΔΕ ΕΙΠΟΝ ΑΥΤΩ ΕΝ ΒΗΘ  
 ΛΕΕΪ ΤΗΣ ΙΟΥΔΑΙΑΣ·  
 ΑΥΤΩΣ ΓΑΡ ΓΕΓΡΑΠΤΑΙ  
 Η ΤΟΥΤΡΟΦΗ ΤΟΥ· ΚΑΙ  
 ΥΒΗΘΑ ΕΪ ΓΗΙΟΥ ΔΑ  
 ΥΔΑΪΜΑΣ ΕΛΑΧΙΣΤΗΙ  
 ΝΤΟΙΣ Η ΓΕΪ ΟΣΙΝ ΙΟΥΔΑ  
 ΚΣΟΥ ΓΑΡ ΕΖΕΛΕΥΣΕΤΑΙ  
 ΗΓΟΥΣ ΕΝΟΣ ΟΣΤΙΣ ΤΩΙ  
 ΔΝΕΙΤΟΝ ΛΑΟΝ ΪΟΥ  
 ΟΝ ΗΛ



ΚΑΙ ΤΗΝ ΨΑΔΥΤΟ  
 ΦΕΥΓΕΙΣ ΔΙΓΥΤΤ  
 ΚΑΙ ΣΘΕΙΕΚΕΙΕΩΣ  
 ΣΟΙ ΞΕΛΛΕΙΓΡΗΡΩΔ  
 ΖΗΤΕΙΝ ΤΟΤΤ ΔΙΔΙΟΝΤ  
 ΑΠΟΛΕΣ ΔΙΔΥΤΟ

ΟΔΕ ΕΓΕΡΘΕΙΣ ΤΑΡΕΛΑΒ  
 ΤΟΤΤ ΔΙΔΙΟΝ ΚΑΙ ΤΗΝ ΨΑ  
 ΔΥΤΟ ΟΥΝ ΥΚΤΟΣ· ΚΑΙ ΔΝ  
 ΧΩΡΗΣΕΝ ΕΙΣ ΔΙΓΥΤΤΤ.  
 ΚΑΙ ΗΝ ΕΚΕΙΕΩΣ ΤΗ ΣΤ  
 ΛΕΥΤΗΣ ΗΡΩΔΟΥ·

ΙΝΑ ΤΤΛΗΡΩΘΗ ΤΟΡΗΘΕ  
 ΥΤΤΟΚΥΔΙΑ ΤΟΥΤΤΡΟΦ  
 ΤΟΥ ΛΕΓΟΝΤΟΣ· ΕΖΔΙΓ  
 ΤΤΤΟΥ ΕΚΔΕΣΙ ΤΟΝ ΥΙΣ  
 ΞΟΥ

ΤΟΤΕ ΗΡΩΔΗΣ ΙΔΩΝ ΟΤ  
 ΕΝΕΤΤΕΧΘΗ ΥΤΤΟΤΩΝ  
 ΞΑΓΩΝΕΘΎ ΞΩΘΗΛΙ  
 ΚΑΙ ΑΠΤΟ ΣΤΕΙΛΑ ΣΑΝΕΙΑ

ΤΟΥΣ ΠΑΙΔΑΣ  
 ΕΝΒΗΘΛΕΕ Π ΚΛΙΕΝ  
 ΤΟΙΣ ΟΡΙΟΙΣ ΑΥΤΗΣ  
 ΟΔΙΕ ΤΟΥΣ ΚΑΙ ΚΑΤΩΤΕ  
 Ω ΚΑΤΑ ΤΟΝ ΧΡΟΝΟΝ Η ΚΡΙ  
 ΩΣ ΕΝ ΤΑ ΡΑΤΩΝ ΠΑΓΩΝ  
 ΟΤΕ ΕΤΤΛΗΡΩΘΗ ΤΟ ΡΗΘΕ  
 ΔΙΑ ΕΡΕΣΙΟΥ ΤΟΥ ΤΡΟ  
 ΦΗ ΤΟΥ ΛΕΓΟΝΤΟΣ ΦΩ  
 ΝΗ ΕΝ ΡΑ ΠΑ Η ΚΟΥΣ ΘΗ  
 ΚΛΑΥΘΟΣ ΚΑΙ ΒΡΥΓΓΟΣ  
 ΤΟΛΥΣ ΡΑΧΗΛ ΚΛΑΙΟΥΣ Α  
 ΤΕ ΚΝΑ ΔΥΤΗΣ ΚΑΙ ΟΥΚ  
 ΘΕΛΗΣ ΕΝ ΠΑΡΑΚΛΗΘΗΝ ΔΙ  
 ΟΤΙ ΟΥΚ ΕΙΣΙΝ  
 ΕΛΕΥΤΗΣ ΔΝΤΟΣ ΔΕ ΤΟΥ  
 ΑΡΩΔΟΥ ΙΔΟΥ ΑΓΓΕΛΟΣ  
 ΚΥΦΑΙΝΕΤΑΙ ΚΑΤΟΝ ΑΡ  
 ΤΩΙΩΣ Η ΦΕΝ ΔΙ ΓΥΤ ΠΩ  
 ΛΕΓΩΝ ΕΓΕΡΘΕΙΣ ΤΑΡΑ  
 ΔΒΕ ΤΟ ΤΑ ΔΙΟΝ ΚΑΙ ΤΗ

Ὁ δὲ ἄπτο κρι  
 > οὐ κετταρτα  
 > σεττιοδνόςα  
 > ττηρηττιεκτπο  
 > νωδιδστοττιτοςθ  
 Τ οτετταρταττιβανει  
 οδιδβολοςειστηνδ  
 τπολιν κδιεστησεν  
 τονεττιτοττερυγι  
 τουιερου κδιεττεμ  
 τω· ειγιοσειτοουθ  
 σεαυτον κδιτω· γεγρ  
 ττατταροττιτοισαγγε  
 αυτου εντελειττιτ  
 σου κδιεττιχειρωνα  
 σινσε· ττητποτεττιρος  
 ψησττιροσλιθοντont  
 ~ δα σου  
 Ε φηδ αυτω οϊς· ττιλιν  
 γραττιττι· ουκεκττειρ  
 ~ σεικκντονθνοσου  
 Τ ττιλιντταρταττιβανει  
 τον οδιδβολοςεισορ

ΔΝ·ΚΑΙ ΔΕΙΚΝΥ  
 ΤΑΣ ΔΣΤΑΣ ΒΑΣΙ  
 ΤΟΥ ΚΟΣ ΠΟΥ· ΚΑΙ ΤΗ  
 ΝΔΥΤΩΝ ΚΑΙ ΕΙΠΕΝ  
 Ω· ΤΑΥΤΑΣ ΟΙΤΤΑΝΤΑ  
 ΣΩΕΔΝΤΕ ΣΩΝΤ ΠΡΟΣ  
 ΝΗΣΗΣ ΠΟΙ·  
 ΕΛΕΓΕΙ ΔΥΤΩ ΟΙΣ ΥΠΑ  
 ΟΤΙ ΣΩ ΠΟΥ ΣΔΤΑΝ Δ  
 ΓΡΑΤΤΑ ΙΓΑΡ· ΚΝΤΟΝ  
 ΝΣΟΥΤ ΠΡΟΣ ΚΥΝΗΣΕΙΣ  
 ΙΔΥΤΩ ΠΟΝΩ ΛΑΤΡΕΥ  
 ΙΣ·  
 ΕΔΦΙΗΣΙΝ ΔΥΤΟΝ Ο ΔΙ  
 ΟΛΟΣ· ΚΑΙ ΙΔΟΥ ΑΓΓΕΛΟΙ  
 ΡΟΧΛΘΟΝ ΚΑΙ ΔΙΗΚΟ  
 ΟΥΝ ΔΥΤΩ  
 ΟΥΣ ΔΣΔΕ ΟΤΙ ΪΩΔΑΝΝΗΣ  
 ΔΡΕΔΟΘΗ ΔΝΕΧΩΡΗΣΕ  
 ΙΣ ΤΗΝ ΓΑΛΙΛΑΙΑΝ  
 ΚΑΤΑ ΛΕΙΤΤΩΝ ΤΗΝ Δ  
 ΔΡΑ· ΕΛΘΩΝ ΚΑΤΩΚΗ  
 ΕΝΕΙΣ ΚΑΦΑΡΝΑΟΥ Π·

ΔΝΟΙΣ ΟΤΙ ΤΟΝ ΗΛΙΟ  
 ΟΥΔΗΔ ΤΕ ΛΕΙ ΕΠΙ ΤΗ  
 ΝΗ ΟΥΣ ΚΑΙ ΔΓΘΟΥΣ ΚΑΙ  
 ΒΡΕΧΕΙ ΕΠΙ ΔΙΚΑΙΟΥΣ ΚΑΙ  
 ΔΔ ΟΥΣ  
 ΕΑΝ ΔΓΑΤΗ ΣΗΤΕ ΤΟΥΣ  
 ΔΓΑΤΩΝ ΤΑΣ ΥΠΑΣ ΤΙΝΔ  
 ΠΙΣ ΟΝ ΕΧΕΤΕ ΟΥΧΙΚΑΙ ΟΙ  
 ΤΕ ΛΩΝ ΔΙ ΟΥ ΤΩ ΣΤ ΤΟΙ ΟΥΣ  
 ΚΑΙ ΕΑΝ ΣΗ ΣΘΕ  
 ΤΟ ΣΑ ΔΕΛΦΟΥΣ ΥΠΩΝ  
 ΠΟ ΟΝ ΤΙ ΤΕ ΡΙΣ ΟΝ ΤΟ  
 ΕΙΤ ΟΥΧΙΚΑΙ ΟΙ ΕΘΝΙΚΟΙ  
 ΤΟ ΥΤΟ ΤΟΙ ΟΥΣ ΙΝ  
 ΕΣΕ ΘΕΟΥ ΝΥ ΠΕΙΣ ΤΕ ΛΕΙ ΟΙ  
 ΩΣ ΟΤΗ Ρ ΥΠΩΝ Ο ΟΥ ΡΑΝΙ  
 ΟΣ ΕΛΕΙΟΣ ΕΣΤΙΝ  
 ΠΡΟΣ ΕΧΕΤΕ ΔΕ ΤΗ Ν ΕΛΕΝ Π  
 ΣΥΝ ΗΝ ΥΠΩΝ ΠΗ ΤΟΙ ΕΙ  
 ΕΠΙ ΤΡΟΣΘΕΝ ΤΩΝ ΔΑΝΩΝ  
 ΠΡΟΣ ΤΟ ΘΕ ΔΘΗΝ ΔΙΑΥΤΙΣ  
 ΕΙ ΔΕ ΠΗ ΓΕ ΠΙΣ ΘΟΝ ΟΥ ΚΕΧ

ΤΟΤΕΝΟΥΝΟΙΣ  
 ΟΤΑΝΟΥΝΤΠΟΙΗΣΕΛΕΗΠΟ  
 ΣΥΝΗΗ ΠΗΣΑΧΤΙΣΗΣ  
 ΕΠΠΡΟΣΘΕΝΣΟΥΩΣΤΤΕΡ  
 ΟΙΥΠΤΟΚΡΙΤΑΙΠΟΙΟΥΣΙΝ  
 ΕΝΤΑΙΣΣΥΝΑΓΩΓΑΙ Κ  
 ΕΝΤΑΙΣΡΥΜΑΙΣΟΤΤΩΣ  
 ΔΟΞΑΣΘΩΣΙΝΥΠΠΟΤΩΝ  
 ΔΝΩΝ ΔΠΗΝΛΕΓΩΟΤΙ  
 ΑΠΤΕΧΟΥΣΙΝΤΟΝΠΙΣΘΟΝ  
 ΔΥΤΩΝ

ΣΟΥ ΕΠΟΙΟΥΝΤΟΣΕΛ  
 ΠΟΣΥΝΗΗ ΠΗΓΝΩΤΩ  
 ΗΔΡΙΣΤΕΡΔΣΟΥ ΤΙΠΟΙΕΙ  
 ΗΔΕΞΙΑΣΟΥ ΟΤΤΩΣ  
 ΕΛΕΗΠΟΣΥΝΗΗΕΝΤ ΚΡΥ  
 ΠΤΩ ΚΑΙΟΠΗΡΣΟΥ ΒΛΕ  
 ΠΩΝΕΝΤΩΚΡΥΠΤΩΑΠ  
 ΔΩΣΕΙΣΟΙ

ΚΑΙΟΤΑΝΤΠΡΟΣΕΥΧΗΣΘΕ  
 ΟΥΚΕΣΕΣΘΕΩΣΟΙΥΠΤΟ  
 ΚΡΙΤΑΙΟΤΙΦΙΛΟΥΣΙΝΕΝ

ὄρα

ΤΑΙΣΣΥΝΑΓΩΓΑΙΣ  
 ΓΩΝΙΑΙΣ ΤΩΝ ΤΤΛΑ  
 ΕΣΤΩΤΕΣΤ ΠΡΟΣΕΥΧ  
 ΟΤΩΣ ΦΑΝΩΣΙΝΤΟΙ  
 ΘΡΩΤΟΙΣ  
 ΔΙΗΝ ΛΕΓΩΎΩΙΝ ΔΠΤΕΧ  
 ΣΙΝ ΤΟΝ ΨΙΣΘΟΝ ΔΥΤΩ  
 ΣΥΔΕΟΤΑΝ ΠΡΟΣΕΥΧΗ.  
 ΕΙΣ ΕΛΘΕ ΕΙΣ ΤΟΤΑ ΨΙΕΙΟ  
 ΣΟΥ ΚΑΙ ΚΛΕΙΣ ΔΙΣ ΤΗΝ Θ  
 ΡΑΝ ΣΟΥ Τ ΠΡΟΣΕΥΧΑΙ ΤΩ  
 ΤΤΡΙΣ ΟΥ ΤΩ ΕΝ ΤΩ ΚΡΥΤΤ  
 ΚΑΙ ΟΤΤΗ Ρ Σ ΟΥ Ο ΒΛΕΤΤΩ Μ  
 ΕΝ ΤΩ ΚΡΥΤΤΩ ΔΠΤΟ ΔΩ  
 ΣΕΙ ΣΟΙ

III ΠΡΟΣΕΥΧΟΣ ΕΝ ΟΙ ΔΕ ΨΗ  
 ΤΟ ΛΟΓΗ ΣΗ ΤΕ ΩΣ ΤΕΡ Ο  
 ΕΘΝΙΚΟΙ ΔΟΚΟΥΣΙΝ ΓΑ  
 ΟΤΙ ΕΝ ΤΗ ΤΤΟΛΥΛΟΓΙΑ ΔΥ  
 ΤΩΝ ΕΙΣ ΔΚΟΥΣ ΘΗ ΣΟΝ  
 ΨΗ ΟΥ ΝΟΨΟΙ ΩΘΗ ΤΕ ΔΥ  
 ΤΟΙΣ ΟΙ ΔΕ Ν ΓΑ Ρ ΟΤΤΗ ΡΥ  
 ΩΝ ΧΡΙΑΝ ΕΧΕΤΑΙ ΤΤΡΟΤ

ΤΗΣ ΔΕ ΑΥΤΟΝ.  
 ΟΥΝΤ ΠΡΟΣΕΥΧΕ  
 ΥΨΕΙΣ.  
 ΗΨΩΝΟΕΝ ΤΟΙΣ ΟΥΡΑ  
 ΟΙΣ· ΔΓΙΔΣΘΗΤΩ ΤΟ ΟΝΟ  
 ΔΣ ΟΥ· ΕΛΘΕΤΩ Η ΒΔ ΣΙ  
 ΕΙΔΣ ΟΥ· ΓΕΝΗΘΗΤΩ  
 ΘΕΛΗΨΔΣ ΟΥ ΩΣ ΕΝ ΟΥΝΩ  
 ΔΙΕΤΤΙ ΓΗΣ ΤΟΝ ΔΡΤΟ  
 ΨΩΝ ΤΟΝ ΕΤΤΙ ΟΥΣ ΙΟ  
 ΟΣΗ ΨΙΝ ΨΕΡΟΝ  
 ΦΕΣΗ ΨΙΝ ΤΑ ΟΦΙΛΗ  
 ΔΤΑ ΗΨΩΝ ΩΣ ΚΑΙ ΨΕΙΣ  
 ΦΗΚΑ ΨΕΝ ΤΟΙΣ ΟΦΙΛΕ  
 ΔΙΣ ΗΨΩΝ· ΚΑΙ ΨΗΕΙΣ Ε  
 ΝΕΓΚΗΣΗ ΨΔΣ ΕΙΣ ΤΕΙΡΑ  
 ΣΩΝ· ΑΛΛΑ ΡΥΣ ΔΙ ΗΨΔΣ  
 ΤΟ ΤΟΥ ΤΤΟΝ ΗΡΟΥ·  
 ΝΓΑΡΑ ΦΗΤΕ ΤΟΙΣ ΔΝΘΙΣ  
 ΔΤΑΡΑ ΤΤΨΑΤΑ ΔΥΤΩ  
 ΦΗΣΕΙ ΚΑΙ ΥΨΙΝ ΟΤΤ ΗΡ  
 ΨΩΝ Ο ΟΥΡΑ ΝΙΟΣ·  
 ΝΔΕ ΨΗΔ ΦΗΤΕ ΤΟΙΣ



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~ ΟΛΩΝΣΥΚΑ

ΟΥΤΩ ΣΤΑΝΔΕΝΔ  
ΘΟΝΚ ΔΡΤΤΟΥΣΚΑΛΟ  
ΤΟΔΕΣΑΤΡΟΝΔΕΝΔΡΟΝ  
ΤΤΟΥΣΤΠΟΝΗΡΟΥΣΤΠΟΙΕ

ΟΥΔΥΝΑΓΙΔΕΝΔΡΟΝΑΓ  
ΚΑΡΤΤΟΥΣΤΠΟΝΗΡΟΥΣΤΠ  
ΕΙΝ

ΟΥΔΕΔΕΝ ΡΟΝΣΑΤΡΟΝ  
ΤΤΟΥΣΚΑΛΟ ΣΤΠΟΙΕΙΝ·  
ΠΑΝΟΥΝΔΕΝΔΡΟΝΩΗΤΤ  
ΟΥΝΚΑΡΤΤΟΝΚΑΛΟΝΕΚ  
ΚΟΤΤΕΤΑΙΚΑΙΕΙΣΤΥΡΒ  
ΛΕΤΑΙ ΔΡΑΓΕΑΤΤΟΤΩΝ  
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ΣΙΛΕΙΑΝΤΩΝΟΥΡΑΝΩΝ  
ΔΛΛΟΤΠΟΙΩΝΤΟΘΕΛΗΠΙ  
ΤΟΥΤΤΡΕΠΟΥΤΟΥΕΝΤΟ  
ΟΥΝΟΙΣ

ΕΡΟΥΣΙ ΕΝΕ  
 ΗΗΨΕ ΡΑ ΚΕ ΚΕ  
 ΣΩΟΝΟ ΠΑΓΙΕΤΡΟ  
 ΥΣΑΨΕΝ ΚΑΙ ΤΩ ΣΩ  
 ΠΑΤΙ ΔΑΨΟΝΙΑ ΕΞΕ  
 ΛΑΨΕΝ· ΚΑΙ ΤΩ ΣΩΟΝΟ  
 ΔΤΙ ΔΥΝΑΨΕΙΣ ΠΟΛΛΑΣ  
 ΤΤΟΙΗΣΑΨΕΝ· ΚΑΙ ΤΟΤΕ  
 ΠΟΛΟΓΗΣΑΨΕΝ ΟΤΙ  
 ΥΔΕΤΤΟΤΕ ΕΓΝΩΝ ΥΨΑΣ  
 ΠΤΟΧΩΡΕΙΤΕ ΔΠΤΕ ΠΟΥ  
 ΕΡΓΑΖΟΨΕΝΟΙ ΤΗΝ ΔΝΟ  
 ΙΔΝ·  
 ΣΟΥΝΟΤΙΣΑΚΟΥΨΕΟΥ  
 ΟΥΣ ΛΟΓΟΥΣ ΤΟΥ ΤΟΥΣ  
 ΚΑΙ ΤΤΟΙΕΙΑΨΟΥΣ ΟΨΟΙΩ  
 ΘΗΣΕΤΑΙΑΝ ΔΡΙΦΡΟΝΙΨΩ  
 ΟΣΤΙΣΑΚΟΔΟΨΗΣΕΝ  
 ΥΤΟΥ ΤΗΝ ΟΙΚΙΑΝ ΕΤΤΙ  
 ΤΗΝ ΠΤΕΤΡΑΝ ΚΑΙ ΚΑΤΕΒΗ  
 ΗΒΡΟΧΗ ΚΑΙ ΗΛΘΟΝ ΟΙ ΤΤΟ  
 ΔΨΟΙ ΚΑΙ ΕΤΤΝΕΥΣΑΝ ΟΙ  
 ΔΝΕΨΟΙ· ΚΑΙ ΤΤΡΟΣ ΕΤΤΕΣΑΝ

ΤΗ ΟΙΙ  
ΠΕΣΕΝ  
ΕΠΙ ΤΗΝ  
ΚΑΙ ΠΡΟΣΟΔΚ  
ΛΟΓΟΥΣ ΤΟΥ  
ΠΟΙΩΝ ΔΥΤ  
ΘΗΣ ΕΤΔΙΔΝΔ  
ΟΣΤΙΣ ΩΚΟΔ  
ΤΟΥ ΤΗΝ ΟΙΚ  
ΔΩΩΝ ΚΑΙ Κ  
ΧΗ ΚΑΙ ΗΛΘΟΝ  
ΚΑΙ ΕΤΤΝΕΥΣΕ  
ΚΑΙ ΠΡΟΣΕΚΕ  
ΕΚΕΙΝΗ ΚΑΙ Ε  
ΗΤΤΩΣΙΣ ΔΥ  
ΚΑΙ ΕΓΕΝΕΤΟ ΟΤ  
ΟΙΣ ΤΟΥΣ ΛΟΓ  
ΕΖΕΤΤΑΗΣΣΟΝ  
ΕΠΙ ΤΗ ΔΙΔ ΔΧΙ  
ΔΙ ΔΔΣΚΩΝ Δ  
ΣΙ ΔΝΕΧΩΝ Κ  
ΓΡΑΩΩΤΕΙΣ  
ΚΑΙ ΚΑΤΑΒΑΝΤΟΣ

ἮΘΗ  
 ΠΟΛΛΟΙ  
 ΣΕΛΘΩΝ  
 ΥΤΩΛΕΓΩ  
 ΔΥΝΑCΔΙC  
 ΕΚΤΕΙΝΑC  
 ΨΑΤΟΔΥΤ  
 ΩΚΑΘΑΡΙCΘΗΤΙ  
 ΕΚΑΘΑΡΙ  
 ΛΕΤΤ ΚΑΙ  
 ΟΡΑCΗΔΕΝΙΕΙ  
 ΔΥΤΟΝΔΕΙ  
 ΕΙΚΑΙΤΡΟC  
 ΔΩΡΟΝΟ  
 ΖΕΝCΩΥCΗC  
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 ΕΚΑΤΟΝΤΑΡ  
 ΝΑΥΤΟΝΚΑΙΛΕ  
 ΟΥΤΙCΠΟΥΒΕ  
 ΤΗΟΙΚΙΔΤΑΡ  
 ΕΙΝΩCΒΑCΑΝ

Κ ΤΤΕΡΙΤΟΥΓΕΝ ΟΠΕΝΟΥΡ ΗΠΑΤΟΣΤΤΡΟ  
ΙΩΑΝΝΗΝΗ

ΨΗ  
ΛΑΝΤΑΠΕ  
ΟΔΕΧΟΠΕΝΟΣΤΤΡΟΦΗΤ  
ΕΙΣΟΝΟΠΑΤΤΡΟΦΗΤΟΥ  
ΠΙΣΘΟΝΤΡΟΦΗΤΟΥΑΙ  
ΨΕΤΑΙ.

ΚΑΙΟΔΕΧΟΠΕΝΟΣΔΙΚΑΙΟ  
ΕΙΣΟΝΟΠΑΔΙΚΑΙΟΥΠΙΣ  
ΔΙΚΑΙΟΥΑΛΗΠΨΕΤΑΙ

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ΚΑΙΟΣΕΑΝΤΠΟΤΙΣΗΕΝΑΤΑ  
ΠΙΚΡΩΝΤΟΥΤΩΝΤΠΟΤΗ  
ΡΙΟΝΨΥΧΡΟΥΝΠΟΝΟΝ  
ΕΙΣΟΝΟΠΑΠΑΘΗΤΟΥ  
ΑΠΗΝΑΛΕΓΩΥΠΙΝ.ΟΥΔΕ  
ΑΠΟΛΕΣΕΙΤΟΝΠΙΣΘΟΝ  
ΑΥΤΟΥ.

ΡΑ  
ΚΑΙΕΓΕΝΕΤΟΟΤΕΕΤΕΛΕΣ  
ΟΙΣΔΙΑΤΙΣΣΩΝΤΟΙΣΔΑ  
ΔΕΚΑΠΑΘΗΤΑΙΣΑΥΤΟΥ  
ΠΕΤΕΒΗΕΚΕΙΘΕΝΤΟΥΔ  
ΔΑΚΕΙΝΚΑΙΚΗΡΥΣΣΕΙ  
ΕΝΤΑΙΣΤΠΟΛΕΣΙΝΑΥΤΙΣ

ΡΒ  
ΟΔΕΙΩΑΝΝΗΝΗΣΑΚΟΥΣ  
ΕΝΤΩΔΕΣΠΩΤΗΡ

ΤΑ ΕΡΓΑ ΤΟΥ ΧΥΤΤΕ ΨΑΙΣ  
 ΔΙΑ ΤΩΝ ΨΑΘΗΤΩΝ ΑΥΤΟΥ  
 ΕΙΠΕΝ ΑΥΤΩ ΣΥ ΕΙΟΕΡ  
 ΧΟΙ ΕΝ ΟΧΗΤΕΡΟΝ ΤΡΟΣ  
 ΔΟΚΩ ΨΕΝ  
 ΙΑΠΟΚΡΙΘΕΙΣ ΟΙΣ ΕΙΠΕΝ  
 ΑΥΤΟΙΣ· ΤΠΟΡΕΥΘΕΝΤΕ Σ  
 ΑΠΑΓΓΕΙΛΑΤΕ ΙΩΑΝΝΗ  
 ΔΚΟΥ ΕΤΕΚΔΙΒΛΕΤΕΤΕ  
 ΓΥΦΛΟΙΑΝ Δ ΛΕΤΤΟΥΣΙΝ  
 ΧΩΛΟΙ ΤΤΕΡΙ ΠΑΤΟΥΣΙΝ  
 ΛΕΤΤΡΟΙΚΑ ΘΑΡΙΖΟΝΤΑΙ  
 ΚΑΙ ΚΩΦΟΙΑ ΚΟΥΟΥΣΙΝ  
 ΚΑΙ ΝΕΚΡΟΙ ΕΓΕΙΡΟΝΤΑΙ  
 ΚΑΙ ΤΤΩ ΧΟΙ ΕΥΑΓΓΕΛΙΖ  
 ΤΑΙ· ΚΑΙ ΨΑΚΑΡΙΟΣ ΕΣΤΙΝ  
 ΟΣΕ ΔΝ ΨΗΝΣΚΑΝ ΔΑΛΙΣΘΗ  
 ΕΝΕΨΟΙ  
 ΑΥΤΩΝ ΔΕ ΤΠΟΡΕΥΘΕΝΩ  
 ΗΡΖΑΤΟ ΟΙΣ ΛΕΓΕΙΝ ΤΟΙΣ  
 ΧΛΟΙΣ ΤΤΕΡΙ ΙΩΑΝΝΟΥ  
 ΕΖΗΛΘΑΤ ΕΙΣ ΤΗΝ ΕΡΗ  
 ΘΕΙΔΑ ΣΘΕ· ΚΑΙ ΛΑΛΩΝ

ΥΤΤΟΔΝΕΠΟΥΣΑΛΕΥΟΥ  
 ΝΟΝ ΔΛΛΑΤΙΕΖΗΛΘΑΤΕ  
 ΙΔΕΙΝΔΝΟΝΕΝΠΔΔΚ·ΙΣ  
 ΗΠΦΙΕΣΠΕΝΟΝ ΙΔΟΥ  
 ΟΙΤΑΠΔΛΚΑΦΟΡΟΥΝΤΕ  
 ΕΝΤΟΙΣ ΟΙΚΟΙΣ ΤΩΝ ΒΑ  
 ΛΕΩΝ ΕΙΣ ΤΗΝ ΔΛΛΑΤΙΕΖΙ  
 ΘΑΤΕ ΤΤΡΟΦΗΤΗΝ ΙΔΕΙΝ  
 ΝΑΙ ΛΕΓΩΥ ΠΙΝΚ ΔΙΤΤΕΡ

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 1<sup>η</sup> ΟΥΤΟΣ ΕΣΤΙΝ ΤΤΕΡΙΟΥ ΓΕ  
 ΓΡΑΠΤΑΙ ΙΔΟΥ ΑΠΟΣΤΕΛ  
 ΤΟΝ ΑΓΓΕΛΟΝ ΠΟΥ ΤΤΡΟ  
 ΠΡΟΣΩΠΟΥ ΣΟΥ ΟΣΚ  
 ΣΚΕΥΑ ΣΕΙ ΤΗΝ ΟΔΟΝ

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 2<sup>η</sup> ΕΠ ΤΤΡΟΣΘΕΝΣΟΥ  
 ΔΠΗΝ ΛΕΓΩΥ ΠΙΝΟΥ  
 ΓΕΡΤΑΙ ΕΝ ΓΕΝΝΗΤΟΙΣ  
 ΝΑΙΚΩΝ ΠΕΙΖΩΝΙΩΔ  
 ΝΟΥΤΟΥ ΒΑΤΤΤΙΣΤΟΥ  
 ΟΔΕ ΠΙΚΡΟΤΕΡΟΣ ΕΝΤ  
 ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝ  
 ΠΕΙΖΩΝ ΔΥ ΤΟΥ

ΤΟ ΔΕ ΤΩΝ ΗΠΕΡΩΝ ΙΩ  
 ΝΝΟΥ ΤΟΥ ΒΑΠΤΙΣΤΟΥ  
 ΕΩΣ ΑΡΤΗ ΒΑΣΙΛΕΙΩΝ  
 ΟΥΡΑΝΩΝ ΒΙΑΖΕΤΑΙ ΚΑΙ ΒΙ  
 ΣΤΑΙΑ ΡΤΤΑ ΖΟΥΣΙΝ ΑΥΤΗ  
 ΝΤΕΣ ΓΑΡ ΟΙ ΤΡΟΦΗΤΑΙ  
 ΚΑΙ ΟΝΟΜΟΣ ΕΩΣ ΙΩΑΝΝΟΥ  
 ΕΤΡΟΦΗΤΕΥΣΑΝ· ΚΑΙ ΕΙ  
 ΘΕΛΕΤΑΙ ΔΕ ΖΑΣΘΑΙΑ ΤΟΣ  
 ΕΣΤΙΝ ΗΛΙΑΣ Ο ΠΕΛΛΩΝ  
 ΕΡΧΕΣΘΑΙ Ο ΕΧΩΝ ΩΤΑ  
 ΚΟΥΕΙΝ Δ ΚΟΥΕΤΩ·

ΔΕ Ο ΠΟΙΩΣΩ ΤΗΝ ΓΕ  
 ΔΗΝ ΤΑΥΤΗΝ Ο ΠΟΙΑ  
 ΙΝ ΤΤΑΙ ΔΙΟΙΣ ΚΑΘΗΠΕ  
 ΕΝ ΤΑΙΣ ΑΓΟΡΑΙΣ· ΑΠΡΟΣ  
 ΟΥΝ ΤΑΙΣ ΑΛΛΟΙΣ  
 ΓΟΥΣΙΝ· ΗΥΛΗΣΑ ΠΕΝ  
 ΙΝ ΚΑΙ ΟΥΚ ΩΡΧΗΣΑΘΑΙ  
 ΘΡΗΝΗΣΑ ΠΕΝ ΚΑΙ ΟΥΚ Ε  
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 ΕΝ ΓΑΡΙΩΑΝΝΗΣ ΠΗΓΕ  
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ΔΑΛΙΖΟΝΤΟ ΕΝ ΔΥΤΩ

<sup>ρμβ</sup> Ο ΔΕ ΣΛΕΓΕΙ ΔΥΤΟΙΣ ΟΥΚ Ε  
 ΣΤ ἩΤΤΡΟΦΗΤΗΣ ΑΤΙΩ<sup>ο</sup> Σ  
 ΕΙ ΨΗ ΕΝ ΤΗ ΙΔΙΑ ΠΑΤΡΙΔΙ  
 ΚΑΙ ΕΝ ΤΗ ΟΙΚΙΑ ΔΥΤΟΥ  
 ΚΑΙ ΟΥΚ ΕΤΟΙΜΕΝ ΕΚΕΙ  
 ΔΥΝΑΨΕΙΣ ΤΟΛΛΑ ΣΔΙΔΤΗ  
 ΔΤΤΙ ΣΤΙ ΔΝ ΔΥΤΩΝ

<sup>κε</sup> ΕΝ ΕΚΕΙΝΩ ΤΩ ΚΑΙ ΡΩΗΚΟΥ  
 Σ ΕΝ ΗΡΩ ΔΗΣΟΤΕ ΤΡΑΔΡ  
 ΧΗΣ ΤΗΝ ΔΚΟΗΝΙΥ· ΚΑΙ  
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 ΕΝ ΕΡΓΟΥΣΙΝ ΔΥΤΩ

<sup>ρμδ</sup> Ο Γ Δ Ρ ΗΡΩ ΔΗΣ ΚΡΑΤΗΣ ΑΣ  
 ΤΟ ΝΙΩΑΝΝΗΝ ΕΔΗΣ ΕΝ  
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ΧΝΙΣΘΗ  
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ΦΕΡΕΤΑΙ ΠΟΙ  
ΥΣ· ΚΑΙ ΕΚΕΛΕΥ

Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ  
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Ὑστερον δε ἄπτεσται  
 πρὸς αὐτοῦ στον ἴον  
 αὐτοῦ λεγῶν ἐν τῷ  
 σὸν τῶν ἰον ἰου.  
 Οἱ δὲ γεωργοὶ ἰδόντες  
 ἴον ἐῖπον ἐνε αὐτοῖς  
 οὗτος ἐστὶν ὀκλήρον  
 ἰος δεῦτε ἄπτεσται  
 ἰεν αὐτὸν καὶ ἰχωπε  
 τὴν κλήρον ὀσιαν αὐτ  
 καὶ ἰοντες αὐτὸν ἐξε  
 βῆλλον ἐζωτοῦ αὐτῶ  
 ἰος καὶ ἄπτεσται ἰν  
 ὅτι ἰον ἐλεθὸς τοῦ  
 πτελωνος τῶν ἰος  
 τοῖς γεωργοῖς ἐκεῖνο  
 λεγοῦσιν αὐτῶ καὶ κοῦ  
 καὶ ἰος αὐτῶ ἐλεθ  
 καὶ ἰον αὐτῶ ἐλεθ  
 σεται ἰλλοῖς γεωργοῖ  
 οἱ τῶν ἰος αὐτῶ

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 ΟΥΣ ΤΟΥ ΘΥ  
 ΛΕΓΕΙ ΑΥΤΩ ΟΙΣ ΕΥ ΕΙΤ  
 ΤΙ ΠΛΗΝ ΔΕ ΓΩ ΨΙΝ ΔΠ  
 ΟΨΕΘΟΣ ΤΟΝ ΥΝΤΟΥ  
 ΚΛΘΗ ΠΕ ΝΟΝ ΕΚ ΔΕ Ζ  
 ΤΗΣ ΔΥ ΠΛΕΩΣ ΚΑΙ Σ  
 ΠΕ ΝΟΙ ΕΤ ΠΙ ΤΩ ΙΝ Σ  
 ΛΩΝ ΤΟΥ ΟΥΝ ΟΥ  
 ΤΟΣ Ο ΑΡΧΙΕΡΕΥΣ ΔΙΕ  
 ΖΕΝ Τ ΔΙ ΠΙΑ ΤΙΑ ΔΥ ΤΟ  
 ΛΕΓΩΝ ΕΒΛΑΣ ΦΗ Π  
 ΤΙ ΕΤΙ ΧΡΕΙΑΝ ΕΧΟΙΣ  
 ΠΑΡΤΥΡΩΝ ΙΔΕΝ Τ  
 Η ΚΟΥΣ ΔΤΕ ΤΗΝ ΒΛΑ  
 ΨΙΝ ΤΙ ΨΙΝ ΔΟΚ

τι

ΑΡΝΗΣΙΕΤΤΕΤΡΟΥ

ΕΔΤΤΟΚΡΙΘΕΝΤΕΣ ΕΙ  
 Ν· ΕΝΟΧΟΣ ΘΑΝΑΤΟΥ  
 ΣΤΙΝ

ΕΕΝΕΤΤΥΣ ΑΝΕΙΕΤΟ  
 ΡΟΣ ΩΤΤΟΝ ΔΥΤΟΥ  
 ΙΕΚΟΛΑΦΙΣ ΑΝΔΥΤΟΝ  
 ΔΕ ΕΡΑΤΤΙΣ ΑΝΛΕΓΟΝ  
 Σ ΤΠΡΟΦΗΤΕΥΣ ΟΝΗ  
 ΝΧΕ ΤΙΣ ΕΣΤΙΝ ΟΤΤΑΙ  
 ΣΣΕ

ΕΠΕΤΡΟΣ ΕΚΘΗΤΟ ΕΖΩ  
 ΝΤΗ ΔΥΛΗ· ΚΑΙ ΤΠΡΟΧΛ  
 ΕΝ ΔΥΤΩ ΣΙΑ ΤΠΑΙΔΙΣ ΚΗ  
 ΕΓΟΥΣ Δ· ΚΑΙ ΣΥΗΣ ΘΑΠΕ  
 ΙΥΤΟΥ ΓΑΛΙΔΙΟΥ

ΕΗΡΝΗΣ ΑΤΟ ΕΠΤΡΟΣ ΘΕ  
 ΝΤΩΝ ΛΕΓΩΝ ΟΥΚ ΟΙ  
 ΤΙ ΛΕΓΕΙΣ·

ΛΘΟΝΤΑ ΔΕ ΕΙΣ ΤΟΝ ΤΥ  
 ΝΔ ΕΙΔΕΝ ΔΥΤΟΝ ΔΑΛΗ  
 ΛΕΓΕΙ ΔΥΤΟΙΣ ΕΚΕΙ

II.

FRAGMENTA LIBRI PROPHETÆ JESAIÆ.



ΕΜΕ ΔΕ ΟΥΚ ΗΡΩΤΗΣΑ  
 ΤΟΥ ΒΟΗΘΗΘΗΝΑΙ ΥΠΟ  
 ΦΑΡΑΩ· ΚΑΙ ΣΚΕΤΑΣΘΗ  
 ΝΑΙ ΥΠΟ ΑΙΓΥΠΤΙΩΝ  
 ΕΣΤΑΙ ΓΑΡ ΥΜΙΝ Η ΣΚΕΤΗ  
 ΦΑΡΑΩ ΕΙΣ ΑΙΣΧΥΝΗΝ  
 ΚΑΙ ΤΟΙΣ ΤΕΤΤΟΙΘΟΣΙΝ  
 ΕΠΑΙΓΥΠΤΩΝ ΕΙΣ ΟΝΕΙ  
 ΔΟΣ· ΟΤΙ ΕΙΣΙΝ ΕΝ ΤΑΝ ΕΙ  
 ΑΡΧΗ ΓΟΙΑ ΓΓΕΛΟΙ ΠΟΝΗ  
 ΡΟΙ· ΜΑΤΗΝ ΚΟΤΙΑΣ ΟΥ  
 ΣΙΝΤ ΠΡΟΣ ΔΟΝ Ο ΟΥΚ  
 ΩΦΕΛΗΣΕΙ ΑΥΤΟΥΣ  
 ΕΙΣ ΒΟΗΘΕΙΑΝ ΑΛΛ' ΕΙΣ  
 ΑΙΣΧΥΝΗΝ ΚΑΙ ΟΝΕΙΔΟΣ  
 Ὡς ὁρασίς τῶν τετρα  
 πτοδων τῶν ἐν  
 τῆ ἑρμῶ

ΘΙΣ ΑΣ ΓΡΑΨΟΝ ΕΠΙ  
 ΖΙΟΥΤΑΥΤΑ ΚΑΙ ΕΙΣ  
 ΒΛΙΟΝ ΟΤΙ ΕΣΤΑΙ Ε  
 ΗΜΕΡΑΣ ΚΑΙ ΡΩΝΤΑΥ  
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 ΝΟΜΟΝ ΤΟΥ ΘΥ ΟΙ ΛΕ  
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 ΤΑΙΑ ΗΤΑΡΑ ΚΛΗΣΙΣ ΥΜΩ  
 - ΑΥΤΗ· ΝΥΝ ΟΥΝ ΚΑ

ΦΗΜΩΝ ΤΟΝ ΤΡ  
 ΤΟΥ ΤΟΝ· ΚΑΙ ΑΦΕ  
 ΤΕ ΑΦΗΜΩΝ ΤΟ ΛΟΓΙ  
 ΟΝ ΤΟΥ ΙΣΧ  
 ΔΙΑ ΤΟΥΤΟ ΤΑ ΔΕ ΛΕΓΕΙ ΧΣ  
 Ο ΑΓΙΟΣ ΤΟΥ ΙΣΧ· ΟΤΙ  
 Η ΠΕΙΘΗΣΑΤΕ ΤΟΙΣ ΛΟ  
 ΓΟΙΣ ΤΟΥΤΟΙΣ ΚΑΙ ΗΛ  
 ΠΤΙΣΑΤΕ ΕΠΙ ΨΕΥΔΕΙ  
 ΚΑΙ ΟΤΙ ΕΓΟΓΓΥΣΑΣ ΚΑΙ  
 ΠΕΤΤΟΙΘΩΣ ΕΓΕΝΟΤΕ  
 ΠΙΤΩ ΛΟΓΩ ΤΟΥΤΩ·  
 ΔΙΑ ΤΟΥΤΟ ΕΣΤΑΙ ΥΜΙΝ  
 Η ΑΜΑΡΤΙΑ ΑΥΤΙ ΙΣ  
 ΤΕΙΧΟΣ ΠΙΠΤΟΙ ΙΑΡΑ  
 ΧΡΗΜΑ ΠΟΛΕΙ ΟΧΥΡΑΣ  
 ΕΑΛΩΧΟΤΟΣ ΣΤΑΡΑ

ΗΜΑΤΤΑΡ ΕΣΤΙΝ ΤΟ  
 ΠΤΩΜΑ ΑΥΤΗΣ ΚΑΙ  
 ΤΟ ΠΤΩΜΑ ΑΥΤΗΣ Ε  
 ΣΤΑΙ ΩΣ ΣΥΝ ΤΡΙΜΑ  
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 ΕΚ ΧΕΡΑ ΜΙΟΥ ΛΕΠΤΟ  
 ΩΣ ΤΕ ΜΗ ΕΥΡΕΙΝΑΥ  
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 ΑΠΟΣ ΤΡΙΕΙΣ ΤΑΩΡΜΙ  
 ΚΡΟΝ ΟΤΙ ΟΥ ΤΩΣ ΛΕ  
 ΓΕΙ Κ̄ Κ̄ Ο ΑΓΙΟΣ Ῑ Κ̄  
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 ΣΗ ΚΑΙ ΓΝΩΣΗ ΤΟΥ  
 ΗΣΘΑ ΟΤΘ ΕΠΕΤΟΙΘΕΙΣ  
 ΕΠΙ ΤΟΙΣ ΜΑΤΑΙΟΙΣ ΜΑ  
 ΤΑΙ ΔΗΙΣ ΧΥΣ ΪΜΩΝ Ε

ΡΗΣΑΙ ΪΜΑΣ ΚΑΙ ΔΙΑ ΤΟΥ  
 ΤΟΥ ΨΩΘΗΣ ΕΤΑΠΟΥ  
 ΕΛΕΗΣΑΙ ΗΜΑΣ Ο ΠΚΡΙ  
 ΤΗΣ Κ̄ ΣΟΘ̄ ΣΗΜΩΝ ΚΑΙ  
 ΠΟΥ ΚΑΤΑ ΛΙΨΕΤΕ ΤΗΝ  
 ΔΟΞΑΝ ΥΜΩΝ  
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 ΤΗΣ ΦΩΝΗΣ ΣΟΥ ΗΝΙΚΑ  
 ΕΙΔΕΝ ΚΑΙ ΗΚΟΥΣΕΝ ΟΥ  
 ΚΑΙ ΔΩΣΕΙ ΚΣ ΥΜΙΝ ΑΡΤΟ  
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 ΝΟΝ ΚΑΙ ΟΥΚ ΕΤΙ ΜΗ

ΛΕΣΘΕ ΑΧΟΥΤΕΙΝ ΑΛΛΕΙ  
 ΠΑΤΕΕ Φ' ΙΤ ΠΩΝ ΦΕΥ  
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 ΚΟΥ ΦΟΙΣ ΑΝΑΒΑΤΑΙ Ε  
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 ΔΙΑ ΦΩΝΗ ΗΝ ΕΝΟΣ ΦΕΥ  
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 ΦΩΝΗ ΗΝ ΤΕΝΤΕ ΦΕΥ  
 ΖΟΝΤΑΙ ΤΟΛΛΟΙ ΕΩΣ  
 ΔΗ ΚΑΤΑ ΛΕΙΦΘΗΤΕ ΩΣ  
 ΙΣΤΟΣ ΕΠ ΟΡΟΥΣ· ΚΑΙ  
 ΩΣ ΣΗΜΙΑΝ ΦΕΡΩΝ  
 ΕΠΙ ΒΟΥΝΟΥ· ΚΑΙ ΠΑΛΙΝ  
 ΜΕΝΕΙ ΟΘ̄ ΣΤΟ ΤΟΙ ΚΤΕΙ

ΝΩΝ ΤΕΣ Ε ΟΤΙ ΟΙ Ο  
 ΦΘΑΛΜΟΙ ΣΟΥ ΤΟ ΦΟΝΤΑ  
 ΤΟΥ ΣΤΡΑΝΩΝ ΤΑΣ Ε  
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ΑΥΤΑ ΤΟΤΕ ΕΣΤΑΙΟ  
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 ΠΑΡΟΣ· ΚΑΙ ΒΟΣ ΚΗΘΗΣΟ  
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Σ ΤΟ ΛΟΓΙ  
 ΧΕΙΛΩΝ ΑΥΤΟΥ  
 ΓΙΟΝ ΟΡΓΗΣ ΠΛΗΡ  
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 ΝΗΣΙΣ· ΚΑΙ ΛΗΜΨΕΤΑΙ  
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 ΑΥΤΩΝ· ΜΗ ΔΙΑ ΤΑ  
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ΕΙΝΗ· ΟΤΑΝ  
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ΝΟΜΕΝΟΥΣ ΕΙΣ ΕΛ  
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 ΟΥΣ ΧΙΤΩΝΑΣ  
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 ΡΑΝ Θ Η Σ Α  
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 ΝΕΘΥΜΗΘΗΣ· ΚΑΙ Η ΠΙ  
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 ΜΕ ΚΑΙ ΕΜΒΑΛΩ ΦΙΜΩ  
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 ΧΑΛΕΙΝΟΝ ΕΙΣ ΤΑ ΧΕΙΛΗ  
 ΣΟΥ ΚΑΙ ΑΠΟ ΤΡΕΨΩ  
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 ΛΗ ΕΠ' ΑΥΤΗΝ ΘΥΡΕΙΟΝ  
 ΟΥΔΕ ΜΗ ΧΥΚΛΩΣΗ  
 ΠΑΥΤΗΝ ΧΑΡΑΚΑ ΑΛΛΑ  
 ΤΗ ΟΔΩ Η ΗΛΘΕΝ ΕΝΑ  
 -ΤΗ ΑΠΟ ΣΤΡΑΦΗΣ ΕΤΙ  
 ΤΑ ΔΕ ΛΕΓΕΙ Κ̄ ΥΠΕΡ Α  
 ΣΤΙΩ ΥΠΕΡ ΤΗΣ ΠΟΛΕ  
 ΩΣ ΤΑΥΤΗΣ ΤΟΥΤΩ ΣΑ  
 ΔΥΤΗΝ· ΔΙΕΜΕ ΚΑΙ ΔΙ  
 ΔΑΔ ΤΟΝ ΠΑΙΔΑ ΜΟΥ  
 ΚΑΙ ΕΞΗΛΘΕΝ ΑΓΓΕΛΟΣ  
 ΚΥ ΚΑΙ ΑΝΕΙΛΕΝ ΕΚ ΤΗ  
 ΠΑΡΕΜΒΟΛΗΣ ΤΩΝ ΑΣ  
 ΣΥΡΙΩΝ ΕΚΑΤΟΝ ΟΓΔΟ  
 Η ΧΟΝΤΑ ΤΤΕΝ ΤΕ ΧΕΙΛΙΑ  
 Δ Σ· ΚΑΙ ΑΝΑΣΤΑΝΤΕ  
 ΤΤΡΩΙ ΕΥΡΟΝΤΑΝ ΤΑΤ

ΚΑΙ Ε  
 ΛΕΛΕΙΜ  
 ΟΥΔ  
 ΑΝΚΑΤΩ  
 Ν Σ  
 ΙΕΞΙΛΗΜ  
 ΑΛΕΛΕΙΜ  
 Ω ΖΟ  
 ΕΙΩΝ  
 ΒΑΩΘΠΟΙ  
 ΔΙΑΤΟΥ  
 ΓΕΙΧ̄ ΣΕ ΠΙ  
 ΣΥΡΙΩΝ  
 ΘΗ ΕΙΣ ΤΗ  
 Ν ΟΥΔ Ε  
 ΤΗΝ ΒΕ

ΘΕΝ ΣΕ ΝΝΑ ΧΗΡΕΙΜ  
 ΒΑΣΙΛΕΥΣΑΣ ΣΥΡΙΩΝ  
 ΚΑΙ ΩΚΗΣΕΝ ΕΝ ΝΙΝΕΘΗ  
 ΚΑΙ ΕΝ ΤΩ ΠΡΟΣΚΥΝΕΙΝ  
 ΑΥΤΟΝ ΕΝ ΤΩ ΟΙΚΩ Δ  
 ΣΑΡΑΧ ΤΟΝ ΠΑΤΡΑΡΧΟ  
 ΑΥΤΟΥ Δ ΔΡΑΜΕΛΕΧ  
 ΚΑΙ ΣΑΡΑΣΑΡ ΟΙ ΥΪΟΙ ΑΥ  
 ΤΟΥ ΕΠΑΤΑΖΑΝ ΑΥΤΟΝ  
 ΜΑΧΑΙΡΑΙΣ· ΑΥΤΟΙ Δ ΕΕ  
 ΣΩΘΗΣΑΝ ΕΙΣ ΑΡΜΕΝΙΑ  
 ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΧΟΡ Δ  
 ΟΤΙ Ο ΣΑΥΤΟΥ ΑΝΤΑΥΤΟΥ  
 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΚΑΙ  
 ΡΩ ΕΧΕΙΝ Ω ΕΜΑΛΑΚΙ  
 ΣΘΗ ΖΕΧΙΑ ΣΕ Ω ΣΘΑΝ

APPENDIX.

FRAGMENTUM CODICIS PALATINI.

(MATT. xiii. 13-23.)



**E**T AUDIENTES  
 NON AUDIANT  
 NE INTELEGANT  
 NE QUANDO CON  
 UERTANT SE  
**E**T TUNC REPLEBI  
 TUNNENI PROFU  
 PI A SE HAE · DIC  
 TES UNDE EST DIC  
 TUM POPULO HUIUS  
 QUI AUDIENS  
 ET NON INTELE  
 GITIS ET UIDE  
 TES UIDEBITIS ET  
 NON UIDEBITIS  
 IN GRASSATUM  
 EST ENIM COR  
 POPULI HUIUS ET  
 NUNTI BUS GRAM  
 TER AUDIERUNT

**E**T OCULOS EO  
 RUM IN GRAM  
 NE CONUERTANT  
 SE ET SANCTOS  
**V**ESTRA UT EM  
 BENEFICIA  
 E OCULOS VESTRI  
 QUI UIDENT AME  
 DICOUO BVS QUO  
 NIAM MULTITRO  
 FERRE ET IUSTI  
 CUPIERUNT UI  
 DERE QUAE UIDE  
 TIS · ET AUDIRE  
 QUAE AUDIENS  
**V**OS AUTEM AUDITE  
 PARABOLAS SE  
 MINANTIS OM  
 NIS QUI AUDITUER

**B**UM RE NI  
ET NON INTELLIGIT  
VENIT MARIUS  
ET RAPIT QUOD  
SEM INATUM EST

**H**IC EST IUXTA VIAM  
SEM INATUS SU  
PER XUTEM PE  
TROS AM SEMI  
NATUS HIC EST  
QUI AUDIT VER  
BUM ET CUM  
GAUDIOSUS CI  
PTILLUM ET NON  
HABENS RADI  
CENTI NSE SED

**F**ESTI TEMPORALIS  
FACTA AUTEM AN  
GUSTIA AUT PER

**S**ECUTIONEM  
PROPTER VERBUM  
CONTINUOSUM  
DUMIZATUR

**Q**UI AUTEM IN SI  
NISSE MINATUR  
HIC EST QUI AUDIT  
VERBUM ET SOLUM  
CITUDOS NEC QU  
ET DIUM ARUM  
UOLUNT ASSUM  
FOCAT VERBUM  
ET IPSI NE FRUC  
TUM

**I**N TERRAM AUTEM  
BONA QUI SEMI  
NATUS EST HIC EST  
QUI AUDIT VER  
BUM ET INTELLI  
GIT TUNC FACTI



*IN PREPARATION.*

EVANGELIA ANTEHIERONYMIANA,

EX CODICE VETUSTO

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